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EDUCATIONAL WORK IN FOREIGN LANDS

TRAINING NEW WOMEN FOR THE NEW DAY IN EGYPT

By Miss Anna B. Criswell, on Furlough, Clarinda, Iowa

RECENTLY his excellency, Shazli Pasha, governor of Assiut province visited the Pressly Memorial Institute and after seeing the various types of work from the kindergarten to the teacher training and science classes and the class for the blind he exclaimed, "What a service to our country!" The United Presbyterian Church has a right to rejoice over the service rendered to Egypt by its schools and the students trained in them during the past eighty years.

Many changes have taken place since the first small school for girls was opened in Cairo. From that small beginning has grown a system of schools extending from Alexandria to Luxor. At the head of them all is the beautiful College for Girls located on Queen Nazli Street in Cairo, a monument to Miss Ella O. Kyle, its founder, and a tribute to the faithful women of the East, as well as the West, who have labored there. In this school girls from the most influential families of Egypt are being trained. Fully one half of the number are Mohammedan, yet the atmosphere of the school is definitely Christian. The Bible is taught and its precepts followed.

HIGH SCHOOLS

The Mission has also four High Schools for girls, strategically located in Alexandria, Cairo, Assiut and Luxor. A marked increase has taken place in the enrolment in the High School classes of these schools. In the P. M. I. the number has doubled in the past five years. This increase indicates a strong desire for better training on the part of the girls and of their parents and it means that we are sending better equipped women into the homes and schools of Egypt. Our High Schools put special emphasis on Teacher Training and trained workers are sent out to other mission schools, to the Coptic schools and to the village schools. They are welcomed not only because of the quality of their class room work but also because they can be counted on to maintain high standards of life and conduct.

Three of the Mission High Schools, the Mary Clokey Porter School at Tanta, and also the College for Girls have each a boarding department. Here girls from different classes of society and different religions are brought together in the atmosphere of a Christian home. The helpful habits of Christian living and the training in home duties are not forgotten when later they establish homes of their own. Many a pastor or teacher or business man points with pride to the fact that his wife was trained in a mission boarding school. Her well ordered home and carefully trained children recommend the training she has had. Quite often these girls are definitely interested in helping their own communities. A recent graduate of one of our High Schools was married to a wealthy young man who supported the girls' school in their village. After the marriage he gave over the management of the school to his young bride. She entered heartily into the work and wrote of her opportunity as follows: "I am greatly interested in the Deirmowas school and want to help it by all means. I feel it is my responsibility to help these girls come out from darkness and live in a lighter, happier world. I want to do all I can for them."

NEW AVENUES

Many of the girls attending our High Schools are now looking forward to advanced work. A number have entered the Nurses' Training School at Assiut Hospital and have found places to serve in hospitals and homes and schools. This is a new field for Egyptian women and they are proving worthy of the responsibility.

This demand for advanced work has brought about a change in the course of study followed in the girls' schools. The course followed for

The gate of the College for Girls, Cairo, Egypt

many years was planned by the Mission and was considered well suited to the needs of the pupils. But our certificate was not honored by the Government and so students were not allowed to enter the Government higher schools. Patrons and students became more and more insistent on having this barrier removed and now the Mission schools are conforming to the course of study prescribed by the Ministry of Education. The Government examinations the past few years show that our schools rank well in the results accomplished. This change does not mean that Bible study has been neglected. It still occupies first place in the daily program. In the Bible classes, the C. E. societies, the Sabbath Schools and other religious organizations the girls are brought face to face with their need of Christ as a personal Saviour and their responsibility to carry his message to others.

VILLAGE SCHOOLS

Another change in the educational work in Egypt is the decrease in the number of primary schools directly controlled and supported by the mission. This is especially true of the boys' schools but applies also to schools for girls. In some cases a congregation supports the school and in others a teacher bears the whole financial burden. These small schools scattered through the villages are invaluable to the church. They provide Christian training for the children of the church and prepare many girls for entrance into the larger central schools and they also gather in many Mohammedan children and give them daily lessons in God's word.

A kindergarten class in Pressly Memorial Institute, Assiut, Egypt.

The teachers in these village schools receive a meager salary and some have little equipment for their work. But it is gratifying to find how many Bible texts and stories their children commit and how the influence of the school begins to affect the life in the home. Sometimes it is the pastor's wife who teaches the school in addition to managing the many duties in her home. In Middle Egypt a large school is taught by the pastor's daughter. Her consecrated mother had started the work and carried it on for many years but God called her home. Rosa gallantly assumed both the school and the home duties and has carried them successfully. She is respected and loved by both Christian and Mohammedan parents who send their children to her. Rosa and her mother were both trained in one of the mission schools and they bear testimony to the value of Christian educational work.

"LIGHTED TO LIGHTEN"

No greater change has taken place in Egypt during the past few years than the increased freedom given to women. This has had a direct influence on our schools in that it has opened doors for service which were formerly shut and barred. In all the higher and upper grade schools Volunteer Bands have been organized. Members of these bands go out to the neglected parts of the town or city and hold meetings each Sabbath. In the simplest language possible a Bible story is told and a text taught. The singing could well be classed as a "joyful noise" and reverence in prayer is attained only after much training. But discouragements and interruptions do not daunt these young workers. One young teacher with her band of girls was turned away six times before she found a place to hold her meeting. Another group was stoned by a crowd of boys in a Moslem street. A paper was handed to another group with this message, "For the sake of Christ and for your own sake, don't come here again." It takes courage to continue work under such circumstances. The girls sometimes make mistakes, but they are sowing the seed and it will bear fruit.

For six summers girls from the mission schools have been conducting Daily Vacation Bible Schools. Through this work they find an opportunity to help a few of the thousands of neglected children of Egypt. Soon after their own school closes these young workers open small schools in many scattered towns and villages. The heat is oppressive, the children are untidy and utterly untrained and often parents object to their daughters doing this work. But only a few are turned aside. The boisterous mob of unkempt children is gradually reduced to an orderly assembly of at least outwardly tidy children. Some learn to read in the six weeks term and some to write. All learn a few songs and Bible stories and at least a few standards of conduct they had never known before. And aside from the value to the children many a young woman has had her eyes opened in these schools to the great need of her own people. The universal testimony of these work-

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THE PROMISE OF TOMORROW IN INDIA

By Miss Vida Graham, on Furlough, Bethlehem, Pa.

MORE than seventy-five years ago the United Presbyterian Church undertook the work of carrying the gospel to our brothers and sisters in Northern India. This task has meant to the church not only proclaiming the gospel of God's love and grace in what we think of as direct evangelism, but the establishment of a church, the training of a leadership, the ministry of healing, and the preparation of the youth of the church for useful lives in His Kingdom.

Today we are asking—What has been accomplished? Has it been worth-while? I wonder if we can picture in our minds what the first missionaries to India saw? I wonder if we can understand the illiteracy, the degradation, the poverty of the vast majority of the village people. I wonder if we can understand the condition of the poor and the outcaste of India without Christ. We still see illiteracy and degradation and poverty in many places but wonderful changes have come into many homes and instead of mere existence and a fatalistic acceptance of things as they are, life has come to mean something, and joy and ambition and service have come to have a meaning for many souls.

But, let us look at only one small part of the picture as we see it today:—What has been accomplished among the women and girls of India through our Mission Schools? These Mission Schools were established for the purpose of fitting our girls for places of usefulness in whatever sphere they might be, for the purpose of teaching the meaning of real Christianity, and to build character and inculcate high ideals of right and wrong. When thinking of accomplishments we might look at the darker side and tell of those who have gone out from our schools as failures — maybe not from the standpoint of grades; but who have failed to be true to the best things. We can think of those who have had the advantages of education in our Mission Schools, who are indifferent and who are a stumbling-block because they fail to reveal a Christian life. We can think of some who have shown promise of both ability and desire to be His servants, but, who have not had the courage to live up to the best, and who have compromised with surrounding influences and have become cold.

We can present all these and say that it isn't worth while. But that makes up such a small part of the picture. We remember the failures and discouragements and the lives of those who have gone out from our schools seemingly untouched and not gripped by a purpose to work for the Master—yes, we remember these; but, allowing this to spur us on to greater consecration and effort, let us think of those who are an honor to our schools and to the church and above all to the Master for whom the work is being done.

CONFERENCE LEADERS

My thoughts turn to the Christian Women Teachers' Conferences of the Punjab held in recent years

and to the part taken by the Indian Christian young women in these Conferences—demonstrations of improved methods in Kindergarten and Primary teaching; practical talks and discussions bringing out the best methods for teaching Arithmetic, the Vernacular, History, Nature Study and the various subjects taught in our Primary, Middle and High Schools; group conferences, when the few especially interested in certain subjects discuss the best way to get their pupils interested.

CHRISTIAN LEADERS

My thoughts turn to the meetings of a recent Synodical, when one of our Christian young women so ably directed the meetings and conducted the business;—to the Annual Presbyterial meetings of which an Indian woman is usually the president and at which Bible Studies, devotional meetings, reports, and addresses are so often splendidly presented by our Indian sisters.

DOCTORS AND NURSES

I think of graduates of our High School who have taken up Medical work — two now doctors on the Junior Staff of Ludhiana Hospital, of whose evangelistic zeal we often hear. Their wholesome and joyous Christian influence rejoiced our hearts last year when they returned for "Old Girls' Day." One of these two is the youngest daughter of one of the first pastors in our Indian Church to go out into self-support work. He has been a power for good in the church and in the community and today his daughter is one of the best personal workers they have in the hospital. I think of other women doctors, pharmacists, and nurses who are serving earnestly in various hospitals and dispensaries, and who, along with the dispensing of medicines and the easing of pain, are dispensing the message of God's love and care, not only by spoken word but also by their cheery willingness to serve.

CHRISTIAN TEACHERS

I think of graduates of our schools who have gone on for further education in High School, college, or Training School and who are now teaching in these same schools. I think of the work some of these teachers are doing outside of the classroom—in the school, in the church, and in the community; of two who are superintendents of Sabbath Schools, and of the hours of preparation spent in getting ready for weekly preparation classes with the teachers; of another who has charge of the Intermediate Department of the Sabbath School and who is such a help in the home life of the girls in the dormitory; of another in charge of the Primary Department and of the Kindergarten work in the school. I think of one who has had charge of the Teacher Training Department in the Sialkot Boarding School, and who is so efficient and capable and so much interested in educational work; of another earnest and enthusiastic teacher in the Normal Department; and of another who is so determined that her pupils will make good.

I think of others of our teachers who have not been able to go so far educationally, but who are doing

their work earnestly and who are carrying heavy responsibility in our Middle and Primary Schools. I think of the work of our teachers in the City Schools, where the most of the pupils are non-Christian and where personal contact and real Christian living count for so much.

I think of the Daily Bible Classes in all of our schools and of the interest shown. A regular Bible Course is followed and at the close of the year the same examination is held in all the schools. The most of the Bible teaching is done by the Indian teachers and the Bible period is counted as the most important period of the school work, and in most of the schools is given the first hour of the school day. I think of Morning Chapel and the Evening Prayer time and the sincere and helpful talks our teachers often bring at those times.

HEAD MISTRESSES

I think of some of our graduates who are teaching in Government Schools, where non-Christian influences surround them and where there are so many temptations to compromise and where it is so much easier to do as others do instead of standing for the ideals which they know to be right. I think of those who are true:—of one who is headmistress of a Government School and and who takes such an interest in the work among the women in the city; of another, headmistress of another school, who does not hesitate to show her colors and who in her quiet modest way is proving a real leader.

HOME MAKERS

I think of others who have gone out from our schools, who have married and who have helped to establish Christian homes. I think of one who has gone to a town where all were strangers, and who has proved such a help to other women there and who has brought to life a struggling and almost dead missionary society. I think of the wives of some of our self-support pastors who have been educated in our schools, who are doing so much to help their husbands, not only in helping to show a Christian home but also in teaching of other women and in being leaders in the village life.

BIBLE WOMEN

I think of Bible Women who are carrying the gospel to women and children in the cities and villages, and of the splendid messages some of them bring to us at the Presbyterial and Synodical meetings. I think of the simple straight-forward way in which some of these Bible Women can explain the Way of Salvation to their sisters who have not heard and who do not know Him as the Way.

And, as I think of all these, I realize that, in spite of the failures of His servants many times, God has wrought a marvelous change in the lives of many of India's daughters through Christian education, and that today He has many daughters in the Punjab whose lives count for Him and who are capable of doing great things for Him. These are "The Promise of Tomorrow in India."

THE CHALLENGE OF THE SUDAN

or

The Schools of Yuseph and Mariam, Dak and Nyabang

By the Rev. Glenn P. Reed, on Furlough, Houston, Pa.

EVEN the casual tourist to the "Land of the Blacks" (which is as much Arab as it is Black) must realize that Sudan youth are traveling schoolward. The car that whirls him from the quay to his hotel at Port Sudan, or drives him leisurely through business section and native quarters for sight-seeing, must inevitably pass by some groups of brown boys. Each will be clad in white gown and head dress; each will be swinging a small bag of books. Arrived in the capital city via the famous trans-desert Khartum Express train, the first tour of the native bazaars in the tri-cities (Khartum) Khartum North, and Omdurman) at the confluence of the two Niles, the tourist's acquaintance with the brown bag-swinging urchin will be extended. His observation will include the urchin's older brother, bound for trade, secondary or professional school, sometimes attired in white suit of foreign cut. Yet more noticeable in a land devoted to the religion of the Prophet, will be the young sister of the pair. She will probably wear a pretty "foreign" dress, but over her head and frequently over her dress as well, will be wound the scarf or "tobe" of white cloth that marks her as "Eastern," but she is sufficiently touched by the "West" to be seen on street or tramcar, traveling toward school. Yuseph and his sister Mariam are bound for the garden of knowledge, the gates in the walls of which have keys, called books.

If the tourist has courageously set out to "do" the entire Sudan he must board the up-river Nile steamer for long days of steaming through the low plains and seemingly endless marshes south of Khartum. Infrequent little towns of flat-roofed mud houses gradually give way to villages of round huts with conical grass roofs. This transition is accomplished by another, observable in the physique and facial features of the natives who gather on the river-bank at each of the widely separated ports of call. Arab brown gives way to Nilotic black. There comes a day at some station when each of a line of half-naked black lads on the bank, standing stork-like on one leg, put another good foot down to earth and begin moving slowly off toward a somewhat pretentious building perhaps a half-mile away across the swamp grass. The clear notes of a bell reveal that black Dak and his tribal brothers have turned toward school. Some girls will be seen, lifting water-pots from the river's edge, balancing them on their heads, and turning off toward the native village. Not yet have they started traveling schoolward. But even the casual tourist will probably prophesy of the time when black Nyabang will join hands with her brother Dak in the search for the garden of knowledge, the gates in the walls of which have keys, called books.

LEADERSHIP TRAINING

Let us suppose the tourist to be not just the casual variety of tourist, but a United Presbyterian tour-

ist. Let us suppose further that he, or she, has a deep personal interest in that supremely Christ-like task—the establishment of the Kingdom of God, even in The Sudan. He, or she, would want to know what part our own American Mission in The Sudan takes in this great march of Sudanese youth schoolward.

The American Mission has at least a theoretical interest in every boy and girl who turns schoolward in the land of brown and black. "God is light," and to dispel the darkness of ignorance is to work toward God, and to make more possible the grasp of that deeper truth of life," God is love." Beyond the general interest is an interest more specific. Out from these youth must come leaders of a native Church in The Sudan; out of them must be called consecrated lay men and lay women if the Church of Christ in The Sudan is ever to be truly indigenous and the means through which God's Kingdom can come to brown and black.

For these reasons education has been, and is, one of the fundamental interests of the American Mission. In the Northern Sudan, where the Sudan Government provides through an extensive school system for the education of an ever increasing number of Sudanese youth, it is impossible for the Mission to maintain a similar system of schools that would to some extent compete with the Government program. However the Mission has considered it her duty to maintain school facilities for the boys and girls of Christians who desired to take advantage of them, and for the children of any others who might desire teaching closely related with Christian ideals of life. To this end three schools are now maintained in the Northern Sudan.

INDUSTRIAL TRAINING

The School for Girls at Khartum North, due to the comparatively slow development of girls' education by the Government, has during its history been an important factor in the education of Sudanese girls, even from the standpoint of numbers. The day school department serves principally families in the city of Khartum North in which is one of the most active Christian Church groups in The Sudan. Through the boarding department the school is prepared to provide education for girls from all Christian communities in The Sudan and does draw pupils from all provinces of the Northern area. This school is progressive and has in recent years taken definite steps toward changing its curriculum from one almost exclusively academic to a program which is in keeping with the Sudani girl's need for both academic and practical knowledge.

During 1933 and 1934 there were erected at the school four model cottages of a type adapted to The Sudan. The opening of a new school term last September saw these cottages occupied by the girls of the boarding department, distributed in groups resembling actual family units. These groups will live as nearly like family groups as is practicable during the years of study in the school. This grouping permits of actual experience in household arts and makes exceedingly practical all instruction in hygiene, community health, care of children, and similar

subjects. Two homeless babies have been adopted into the school life during the past year.

The Home and School for Boys in the city of Omdurman offers similar opportunities for education to boys. The boarding department of this school is organized as one Home unit, with the head of the school and his wife standing in the relationship of Christian parents to the boys enrolled therein.

The Giffen School of Agriculture at Gereif on the Blue Nile (five miles from Khartum) has been re-opened this year upon the return to the field of the missionary director from furlough. It provides boys of more mature years with both practical and theoretical knowledge of the two basic industries in The Sudan—agriculture and stock-raising. The program of this school will probably broaden out into rural community work as soon as possible.

These schools offer education not only to boys and girls of Christian parentage but have also served even larger numbers of non-Christian youths, mostly Mohammedan, whose school life has been spent in an atmosphere of Christian idealism. Thus book-swinging Yuseph and his sister Mariam of the Nothern Sudan can always secure an education in schools definitely Christian in aim. Yet it will always be true that the great masses of their brown brothers and sisters will be enrolled in secular institutions. A major problem of the American Mission is expressed in the question, "How shall the minds and hearts of these other boys and girls be challenged with the ideals of the abundant Christian life?" Surely Yuseph and Mariam of the Mission schools must figure prominently in the solution of the problem.

In the Southern Sudan, where the Sudan Government has purposely not established schools, the American Mission, together with other Mission societies, has her original interest in education of black youth deepened by the responsibility placed upon her by the Sudan Government. These societies act as agents of the Government in advancing education among the pagan tribes and receive from the Government "grants in aid" toward the maintenance of high educational standards.

At Doleib Hill, among the Nilotic Shullas, and at Nasir, among the Nilotic Nuers, schools for boys have been conducted for several years. These schools require in pupils not only an ability to read and write the native vernacular and performance of arithmetical problems involved in the marketing of produce and the buying of necessities of primitive life, but also a knowledge of useful native handcrafts and an understanding of crop-raising. The boys of the boarding section of the school at Doleib Hill have for several years made almost entire provision for their own keep through the fruits of their toil in field and garden. Progress in conservative primitive tribes is slow, but year by year black boys are better prepared by Christian school training for responsible positions of leadership in government positions or in native village life.

THE DAY OF OPPORTUNITY

Black girls, in any considerable number, have yet to join the march schoolward. One missionary lady at

Nasir has had as her special assignment in recent years the educational work for girls who attend the Mission school. Within the past year another missionary lady has undertaken similar work at Doleib Hill. Important features of this work include: instruction in simple worship, health, native household arts, handcrafts; and insistence that school shall offer no ulterior rewards but depend for popularity upon its ability to meet basic needs of girls in village life; and development without outside financial support, aside from the salary of the missionary and a small Government grant.

Black Dak and his sister Nyabang, who now attend Christian schools, have thousands of counterparts in the tribes of the Southern Sudan, all dependent upon Christian Missions for school opportunities. Many, many of those in the tribes beyond the Mission posts can never hope to join the march schoolward unless Dak and Nyabang lead them.

Our United Presbyterian tourist has the desired information. This brown and black quartet of Yuseph and Mariam, Dak and Nyabang, must appeal to the consecrated tourist who can see them as fellow-members of the Kingdom of God. Yet more challenging is the appeal of the multitudes of other Arab and black boys and girls who now clutch, or will soon clutch, in their hands the keys to the gates in the walls of the garden of knowledge—into whose hands the tourist may wish to press the Key to Life in the Kingdom of God.

TRAINING NEW WOMEN FOR THE NEW DAY IN EGYPT

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ers was voiced by one who said "This was the happiest experience of the summer."

We place a high value on the public schools of America. Add to this value the influence of the Christian home and you get some idea of the value of these mission schools. We ask that you join us in prayer that not one of these schools be closed but that more girls will be gathered into them to learn the way of life, the secret of happiness in serving others.

I could not leave Thee, Master,
Nor pass from Thine employ;
Thy service is my freedom,
Thy yoke my greatest joy.
Thou dost not bind Thy servants
With any cords but love,
And all are free to stay or leave,
As wish or choice may move;
But who has known Thy service
For love's sake needs must stay,
And work for Thee, with heart and hand
The longest, happiest day.

—*Marianne Farningham.*

NEW SCHOOLS IN AN ANCIENT LAND

By Mrs. D. C. Henry, on Furlough, Pittsburgh, Pa.

FOR generations schools have been held in connection with the Ethiopian Church. These are taught by the priests, who are among the educated people of the country. They gather a small group of boys and each one is given instruction in reading, writing and in the chanting of the Psalms of David. The language is that of the church, Geez, which is not used now as a spoken language. The alphabet is almost identical with that of the two great languages of the country, Amhara and Galla. These schools are in many cases the only places where boys of the interior regions can obtain an education, meager as it is.

During the past decades the Swedish missionaries were permitted to open schools in the north and east of Ethiopia. They have been able to educate many who have become leaders among their people. Of these Onesimus Nesib, a Galla boy, saved from slavery, educated both in Ethiopia and Sweden, was the one who translated the Bible into Galla.

MISSION SCHOOLS

Since 1920 our mission has been extending the educational work slowly, quietly, but surely. Beginning with an elementary school in Sayo, the Boys' and Girls' Boarding schools were added in 1922-24 and later out-station schools were added. The work at the station school has been carried on with the ideal of head, heart and hand education. With very few exceptions each boy had to help in some one of the trades which were taught in connection with the school, i.e., masonry, carpentry, farming, spinning, weaving, cheese-making, canning, jelly-making and other housework. Worship at the dormitories or study halls adds the home touch to the Bible study of the school hours.

The boarding schools are carried on as nearly like the native homes as possible, adding only those things required for sanitation and good health. Good, wholesome, though inexpensive food is given; good habits of sleep and cleanliness are taught. The Bible and many health producing vegetable seeds have been placed in the hands of the boys as they go to visit their homes.

In the day school subjects were and are taught by native teachers in as far as we can obtain qualified ones. At first the teachers at Sayo were from the priesthood as there were none others available. They taught the reading and writing of their own two languages. Later our own boys were able to step in as teachers for they had progressed farther than the first teachers had. We used them first as pupil-teachers and later as full time workers. Some have proven to be very capable and fine in handling the school. The Bible, arithmetic (above the very elementary), physiology, history and English are still taught by the mission staff.

CO-EDUCATION

We are very fortunate in that boys and girls may attend the same classes in Ethiopia. So our schools in Sayo have profited by the system

of co-education and we were able to unite our mission staff in one school. It is harder to interest girls in education as they have been taught in the past generations that women cannot be educated, and this prejudice must be overcome. Some of the girls have proven that they are equal to the boys even in that hard subject, arithmetic. Above all the girls are given Bible study and character training as well as the work and management of a home.

The out-station schools are a very fine piece of work carried on under the evangelistic department in connection with the evangelistic tours. They are established in communities where there are a number of children of school age, but a little too far away to come to the station school. These are taught by the pupil-teachers or by the younger teachers who have only part time work in the station school. Here the children are given the work of the first grades, also Bible stories and songs. They are under supervision from Sayo and often walk to the Sabbath School and church services there. It is very impressive to see a whole school stand in the service and repeat the Apostles' Creed or the twenty-third Psalm for the large church body. These schools are not only feeders for the station school but take the Gospel and elementary education to the districts away from the station.

The Gore schools have done fine work among the children there. Their problem has been complicated by the government school in the city, but some very promising material has remained in the mission school and three of their boys have had work in the College in Assuit, Egypt. The Boarding school for girls has been doing fine work with girls of all classes and ages. The Boys' Boarding school is one of the plans for the near future. By precept and example the girls are taught what a Christian home can be. And simple embroideries are added here to their lessons. At one time the girls were all so interested in making sweaters that all the worn ones belonging to the missionaries were asked for, ravelled, washed, dyed and reknit.

There is no boys school carried on by the mission in Addis Ababa, though many boys are given industrial lessons by the missionaries. In the Girls' school, girls of all ages and classes are admitted. It is hard in any of the schools to keep girls in school after the customary time for their engagement. A few do brave their parents' wrath and a few parents are willing to put off the too-early marriage.

A PROGRESSIVE RULER

The Negus Haile Silasse, the present Emperor of Ethiopia, is a very progressive leader. He is handicapped by lack of progressive men to back his measures. He has several fine helpers but they are too few for such a great territory. He is very desirous of educating his people and called Dr. Work of New Concord, Ohio, to aid him in his plan for public education. To obtain funds for the school he has been collecting a tax on coffee, one of the chief exports of the country. This tax is being gathered, but the task of starting these schools at distances from the capital is a great and ar-

duous one. Syrian and French teachers have been used in starting some of these schools.

The most successful government school is in Addis Ababa itself. The school known as "The Government School" is carried on under government approval by European and native teachers. It is giving the boys who can afford to pay the tuition an education. The Empress Menan is also interested in the education of girls. She has been a guest at our Girls' Boarding School in Addis Ababa and has started work among the officials' daughters. The school for freed slaves is a very primitive building, giving freed slaves an opportunity to learn some work.

One of the great needs of the country is educated political leaders who can carry out the wishes of the enlightened ruler. And if educated political leaders are needed so badly, the same is true of educational and spiritual leaders. Six of our mission boys have had work in Assuit and some of them are now back in Ethiopia, helping their people in various ways.

NEW SCHOOLS

All progress toward higher schools has been temporarily checked by the depression. But the spreading of elementary schools has continued in spite of handicaps. Most Ethiopians value an education in as far as they know of what one consists. At present a boy who can read, write, do elementary arithmetic and use about 200 words of English is in great demand as an interpreter, and is considered educated by the village peoples. Until the supply for such boys can more than fill the demand, there will be very few who will remain for higher education. Most of the higher education carried on today is done by the missionary giving individual instruction to one who has completed the elementary work and has not the means to go outside the country to further his education.

Many of the officials were greatly pleased with our mission school at Sayo. But government schools must come and it is right they should. There were many informal expressions on the part of the officials of desire for co-operation between our school and the planned-for government school. They suggested it might be located halfway between us and the village. Then the village boys might attend and we send our mission boys to the classes which the government teachers would hold, and yet give them the Bible study and character training in our own mission. It would need much patience and tact, but what a good thing it would be. For us, being trained in educational methods, it would be hard to let go some of our pet theories, but would the school not gain in being a product of their own and thus loved by them? And the missionaries could put their time into more direct evangelism, character training, and Bible teaching. This is only a dream yet, but it may develop in the near future.

A NOTABLE CONFERENCE

High Spots in the Annual Meeting of the Home Missions Council (Men) and the Council of Women for Home Missions
January 6-10, 1935

By Miss Lillian M. Robertson, Long Island City, N. Y.

THE findings of this Annual Meeting are significant and encouraging. One far-reaching action determined upon the selection of women of fine personality, well-informed concerning the work of the Council of Home Missions, to have an advisory relation to the area in which each lives. Requests have come from the Pacific Coast and elsewhere to this end. The workers on the Pacific Coast feel that the oriental situation is grave, and ask help to interpret the attitude of Christians to the Orientals. Conditions in the work with the American Indian, especially youth, call for immediate action; the horde of Migrant Workers similarly needs expert advice. To meet these emergencies, women are being chosen as rapidly as possible. Already Seattle, Portland, San Francisco, Los Angeles, Denver, St. Louis are in the chain of centers, from which these "advisors" or "Members at Large" will give intelligent, sympathetic thought to interpretation of the plans of the Council.

The Council took cognizance of the present conspicuous "Youth Movement," by setting up a joint committee that shall make plans to "save the zeal and enthusiasm of our young people for the Church." Prof. Frank Herriott, New York City is preparing a text book to this end.

The Costigan Bill came up for emphasis; all were urged to keep firing messages to Washington insisting that the Bill be given such a hearing as will put an end to lynching.

The need of better understanding of Missions by pastors was discussed earnestly. The ministry is found too often lacking in presentation of tne subject, and education and more education is necessary if missionary-minded churches are to be produced. As the only agency through which the Great Commission can be carried out effectively is the Church, it behooves us to push the matter of education to the limit. The ever changing aspect of missions makes fresh interpretation imperative.

The plans of the Council revolved around these objectives: evangelization of all groups in the Home Land; correction of the social system, witn special reference to the abuses of childhood in tne labor world, an orderly adjustment with agricultural workers.

It is well-known that the farmer is the object of Federal concern, but the agricultural worker has no one to speak for him. The Town and Country situation calls for an adequate Church program.

In all the discussions of the Council, it was evident that while basic principles remain unchanged, and that Jesus Christ is the same to-day and forever, that changing conditions call for re-interpretations and adjustment. The Council is courageously moving out from an honorable past, to chart a new path—to pioneer in American Life.

FOREIGN CORRESPONDENCE

INDIA

By Mrs. R. R. Stewart, Editor, Rawalpindi, India

MEET THE NEW EDITOR FOR INDIA

Mrs. Osborne Crowe, who has served so capably and so faithfully as Editor for India for four years, is retiring, with her husband Dr. Crowe, from the active work in the foreign field. We are deeply indebted to her for all of her excellent help through the years.

Dr. and Mrs. R. R. Stewart and daughters, Rawalpindi. Mrs. Stewart is the New Editor for India.

The Missionary Association has chosen Mrs. Stewart as Mrs. Crowe's successor. Mrs. Stewart is the wife of Dr. R. R. Stewart, the newly appointed President of Gordon College, Rawalpindi, India. A very interesting sketch of Dr. Stewart's work as a missionary, as a teacher and as a Botanist, appeared in the *Christian Union Herald*, January 12, 1935.

Mrs. Stewart has had wide experience as a leader in Girls' Scout Training School, as a missionary teacher in Marsovan Turkey, and as a missionary in our Punjab Mission. Most important of all, in addition to journalist work in America Mrs. Stewart was Editor of *Bashir-un-Niswan*, the Women's Missionary Magazine of our church in India.

We welcome Mrs. Stewart to this new duty and privilege.

NEWS NOTES

By Mrs. R. R. Stewart

The Junior Department of Sheikhupura Sabbath School has started a Gospel-selling campaign. The first week the children were full of enthusiasm and sold ten Gospel portions. The next two weeks they got tired and didn't do so well. This department has an average attendance of about twenty children each Sabbath. Most of them are from the homes of sweepers. who as yet have taken very little interest in the church. Miss Weede hopes by winning the little children to Christian service she may win the homes.

The Zafarwal camp is a busy place these winter days. Mrs. Alter writes that some days over a hundred women and children visit the tents. It keeps Miss Hadley, Mrs. Alter and the Bible woman very busy teaching them and answering their questions. Many come for medicines, but many are seeking to know the Truth. It is a marvelous opportunity to preach God's Word and these consecrated women are serving Him gladly.

The Sialkot camp ladies are using bicycles this winter. Their old Ford is about to retire from active service, and anyway, bicycles are a lot cheaper than gasoline, except where the roads are thorny. Misses Brownlee and Artman say its hard work pushing their wheels over

those rough dusty roads to the villages but if hard work makes people healthy they expect to be just that!

One camp reports good news. A young Sikh has confessed Christ and has had his long hair cut off as the first sign that he has broken away from the Sikh religion. A young Mohammedan of a noted family has also confessed Christ openly and he and the young Sikh are under instruction.

None of us has the experience to be able to appreciate or understand the long years of ridicule, petty teasing and cruelty these young men will have to undergo. Cast out from their homes and deserted by relatives and friends, they are setting out on a long, lonely, hard road of poverty, persecution and perhaps, death.

Work in the Theological Seminary started off in the fall with twenty-two students. The wives of the fifteen married men make up the women's classes. One woman, who could not read at all when her husband entered the seminary, is now finishing the Third Reader. She said to Mrs. McConnelee a few days ago, "I can't learn anything in the day time for there is always a shu, shu, shu—the buzzing of my seven children—but at night when they are all asleep, then my ears are open. That is the time when I can study my reading and Bible lessons."

Poor little Rawal Pindi Juniors! Their rally was up at Abbottabad and they missed it. They got up at three in the morning and went over to the station hours ahead of time, and they waited and *waited* and WAITED. Their train was late and when at last it did arrive they found it was too late to make connections at the junction. Mrs. Cummings was with them and did everything in her power to hold the train. They say she roused every official in the station to help her get those Juniors to the rally, but they didn't get there! They had to come home instead, a sad bunch of disappointed little children. They had their own rally later but that is another story.

Things change even in India. Great Britain is planning to give India a new Constitution with a larger measure of home rule and the women of India are beginning to come into their rights too. Girls are beginning to press into the colleges for boys and Gordon College has admitted seven this year. There will probably be twice that number next year. The College Christian Students Association has had several camps attended by both boys and girls and now the High School camp has been opened to girls.

Girls were admitted for the first time last year in spite of the fears of the more old fashioned but there were no difficulties and so this year's camp was also co-educational. Miss Ardrey of our Sialkot Girls Boarding School had a delegation of girls from the Normal Class and Miss Nora Bashir ud Din was one of the leaders. Rev. R. A. Foster of the Christian Training Institute, Sialkot, was in charge of the food arrangements and Dr. R. R. Stewart of Gordon College was in charge of the Nature Study. The camp we held Nov. 21-26, on the camping site of the Punjab Boy Scout Headquarters and the youngsters had the same good times at meals and at games and the same spiritual stimulus that American boys and girls get at similar camps.

The chief speaker was Bakht Singh, a young Sikh engineer who was converted in Canada and has been a Christian for only five years. He now gives his whole time to evangelistic work. At his meetings many decisions were made.

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

EXAMINATION DAY

By Miss Ruth Williamson, Tanta, Egypt

The first year we followed the Government course in all the Arabic work for the primary years of our school we were anxious. Our patrons had urged it to such an extent that we felt compelled to meet their demand or lose our pupils. Education for girls has become more popular and after the government offered a diploma for the completion of the primary course, naturally all Egyptian girls desired to have it.

Girls who passed the Government Examination, Tanta, Egypt.

With some difficulty we put the course into operation. We found friends ready to advise and help us to understand the problems which came before us. The head-master of the Tewfik Coptic School for boys was most helpful and frequently came to visit us, also a teacher from the Government School for boys. It was a comfort to have friends who were truly interested and so ready to help.

The girls worked faithfully throughout the year. They found arithmetic and drawing especially difficult. Examinations began on June the fourth. Each girl must individually send her request to enter the examinations. She must sign a document answering many questions relating to her family and to her previous school record. She must also attach her picture to her application. In due time the permissions were granted. Eight of our girls entered the examinations. These were recommended by the school. Four others entered from the houses that is these girls applied on their own responsibility as the school felt that they were not prepared to take the examination. Each morning Miss McMillan and one of the teachers escorted the girls to the school where the examinations were held. Each day the girls were encouraged and given confidence in their ability to make good. Our girls made a nice appearance, neatly attired in their white uniform dresses.

During July the results were published in the Arabic newspapers. Eagerly we purchased them and read with joy that our girls had a hundred per cent success. We thanked our Heavenly Father who had led us so happily and successfully along the new way. We hope that the result will bring us many new pupils throughout the coming year.

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

THREE R's PLUS

Starting a Girls' School in the Southern Sudan is not a very easy task. The girls have not yet learned to appreciate an education for its own value and they want to be given work for which they will be paid, or they want to be fed when they come.

I had planned that part of the school program during the rains would be the planting of Dura, a kind of kaffir corn, and practically the whole diet of the native, and then when this would be harvested we would cook it at school and have a warm meal daily for the girls. But when it came time to plant none of the girls appeared. When inquiry was made as to why they had not come they wanted to know what they were to get out of it! In other words they wanted to be paid for raising the dura and then eat it later. So no dura was planted.

There are many kinds of grasses growing wild around here, the seeds of which make quite good food, and I have been told that before the foreigners came here the natives lived largely on these grass seeds. Few people gather these now, even though many of them are almost starving. Three or four days part of our school program was to go out and gather seeds. These were prepared by the girls and cooked, and pronounced very good.

There is really no reason why these people should go hungry, as they no doubt do. If they would just learn to store away what the good Lord has given them they would have enough food. The ants, and there are a lot of them around here, work day and night gathering and storing away all the seeds they find. The people say they have a system, storing one kind in one place and another kind in another place. Often I have watched the ants and have wished that the natives would follow their example instead of using all they have and then begging from the white men, or, as they do sometimes digging up the ant hills and robbing their storehouses!

You cannot do much for a people spiritually while they are hungry physically. If one gives and gives the people are pauperized, so it is a difficult problem we are up against. We want to do the very best we can for them, or rather give the Lord an opportunity to do his best for them.

From a personal letter from
Miss Elsie Grove, Doleib Hill, The Sudan.

"COME AND HELP US"

By Miss Aulora McIntyre, Omdurman, The Sudan

This is the call that came some years ago from a section of Omdurman called Wad Nabawi. The call has been repeated frequently but we did not have a worker to send. Some months ago as Sitt Eugenie—one of the Bible Women — was teaching in a certain district that joins Wad Nabawi, a white-haired sheikh met her and said, "How is it that you have never come to teach our girls?" She explained that there had been no time to go to a new district. "But why can't you leave those and come to us? Are we not as good as they?" His insistence that she go with him at once alarmed her a bit (she was not accustomed to being asked to go to a strange place with a strange man) and she said she would mention the matter to her superintendent.

Some three months passed and as the missionary was with her one day she told about the old man's request. As there happened to be an absent pupil that day it was decided to look up the old man. A woman who he had said would show us the place was prevailed upon with difficulty to get in the car, but at last we were on the way

to Wad Nabawi, about five minutes away in the Ford. Soon we found the house and our knock was answered by "Come in", and here sat the old sheikh on a rapyer mat—the first person we encountered. He recognized us at once and exclaimed excitedly, "Oh, you have come at last, have you? Why have you waited so long? You promised to come soon and I've watched for you every day. Every time we heard a car I sent some one out to see if it was you."

He hustled us around into a little dark room as if afraid we might get away if he lost sight of us. I said, "We have come to see what it is you want and later if we get a new teacher I will send her to you." "Later!", he exclaimed, "Why not now?" That's what she said before and now you are here we want you to make arrangements for us." "But," I insisted, "we have no time now." "O please don't say that," he pleaded. I thought a bit then said, "Well, I'll think about it this week and will let you know next week." "No, no, come right now and see the girls. I can give you 60 girls right away and they will all assemble in one house and you can have a school." Then I explained that we took no one of school age, that is under 14 or 15, as our work was for the young women who had never had a chance to go to school and who weren't allowed to leave their homes. "Oh, in that case," he said, "I can give you a class of 20." All the time he was almost trembling with excitement and eagerness. "All right," I said: "I'll come back and see the girls next week." "No, no, come now" he said.

So what could we do under such pressure but go with him and I hastily thought of possible means of giving him a teacher for one day each week by dropping some who were not progressing. We followed him to the next house where he interrupted the family at their breakfast and peremptorily ordered that they get their girls ready for a lesson and told us we could all assemble in this house if it suited us. It was a much better house than his, but I wondered at his authority and said, "Maybe you cannot get all these girls to take lessons, for you know we teach them our Bible." He said, "O yes I can, they all do as I say for I am their sheikh and all of them are under my authority." I decided it was not an idle boast from the attitude of the father whose breakfast we had interrupted. "Oh, yes," he said. He was quite willing to do anything the sheikh said. I think about 12 girls were enrolled that day and yesterday a class of 8 in one house started their lessons, so now there are the 20 he promised and the teacher's time is more than full. Eight girls read their lessons in the new house and four women stayed for the Bible lesson.

Old Ahmed Shareefy is the head of a big and honorable family and the girls are of a superior type. A few of them have attended a Catholic school but learned nothing in the Arabic, their own language. They recited from an advanced Frye's Geography in English, like parrots without understanding a single word. The father told me he had paid as much as $50 a month to keep three of them in school. When he at last realized they were learning nothing he took them out.

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

"GOOD NEWS FROM A FAR COUNTRY"

By Miss Isabel Blair, Sayo, Ethiopia

Passing village after village and town after town coming through Egypt, the thought came to me, "Why should we go so very much farther and spend so much money getting to Ethiopia when there are still so many in our field in Egypt who have not heard the Gospel?" I am sure this has been the thought of many Egyptian missionaries as well as others too. It stayed with me on up through Khartum, and up the Sobat River, yes, and even on my way up the mountains to Sayo. Why did our church begin missionary work in Ethiopia when there were still so many, many in Egypt and the Sudan who need the Gospel? The answer came that it was not just our church, but God who opened the work in Ethiopia. Then I remembered how the Governor of Walaga province had sent word by the British District Commissioner to Nasir pleading for a doctor, at the time of the flu epidemic fifteen years ago and how Dr. Lambie had answered it and how thus God said to our church, "Here is work for you." What else could our Sudan Mission, our Foreign Board or our church say but that we would go into Ethiopia and teach the Gospel? There are needs all over the world for the Gospel, but when God brings some one right to our doors asking for help, then surely it is our responsibility.

My first few weeks at Sayo after my return, convinced me more and more that God is indeed working in hearts around here. The church services are well attended. The first few weeks we had 444, 491, 520 and 557 in attendance with nearly all of these in Sabbath School, too. What joy to see our church so crowded that the children have to be taken out and given a service in the old hospital building! One Sabbath there was an evening service with about one hundred present. Each one was to quote a verse from the Gospel of John. I think nearly everyone had a verse ready and there was no waiting for one another. At times three were on their feet at once. Very few verses were given twice. I expected to hear John 3:16 many times, but it was quoted only once and then the girl said it was 3:17. I do not remember ever having attended a service quite like that one in America. Some way, I cannot say how, I feel that there is a better spirit among our people. As one of the teachers said to me "Our church members are really trying to please Christ."

When I was home I told many of you about Zowditu. Now she is married to one of the hospital assistants and seems very happy. I am glad to say that she keeps her house very nice and clean and both she and her husband are trying to make their home attractive with pictures inside and flowers and walks on the outside.

I see many, many who do not know Christ, and many who do not practice all they know, but I still believe that it was God's hand that led us here and that it is God's Holy Spirit that is working in the hearts of these people today.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

IMPORTANT RECOMMENDATION

At the last meeting of the General Assembly there were several important matters under consideration. Many important decisions were made.

Among the recommendations none was more welcome to the Women's General Missionary Society than the following:

"That the Assembly express its appreciation of the work of our Missionary Societies and of the management of our Women's Board, with their efficiency and loyalty, and with their educational and inspirational influence throughout the bounds of our denomination and even in interdenominational work.

"That we commend *The Womens Missionary Magazine* to all our homes as an aid to an intelligent comprehension of our missionary operations." Page 643 Minutes of the General Assembly.

AN ADVENTURE IN MASCULINE MISSIONS

For some months we have been hearing of the Men's League, of Elyria, Ohio, and have been receiving some of its literature.

Recently, Mr. Brown the pastor of the Elyria Church asked the different officers of the Women's Missionary Society whether this organization had helped or hindered the work of the Women's organization. The replies were heartening. The membership of the W. M. S. had increased and the contributions over a given period had increased also.

The President of the society said: "I feel this is the most wonderful thing that has happened in our church and the splendid feeling of co-operation and willingness to help in any way, is very much manifest between our men and women."

A similar organization has been formed among the men of the Ezel, Kentucky church.

We have noticed in magazines of other denominations that the question is being raised, to quote one writer "Why Feminize Missions?" We know of no reason why missionary societies and mission study should be monopolized by women.

If a rallying song is needed for these "Adventurers in Masculine Missions" we would commend the words written by W. P. Merrill:

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

"Rise up, O men of God!
The Church for you doth wait;
Her strength unequal to the task
Rise up and make her great!"

Programs for Women's and Young Women's Societies are now being mailed out. Please send your orders soon to Mrs. Fannie Moore, 908 Kable Way, Coraopolis, Pa. Prices are as follows:

Single copies	**5 cents**	**50 copies—$2.00**
25 copies	**$1.00**	**100 copies—$4.00**

TO THE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

FROM THE PRESIDENT OF THE W. G. M. S.

MRS. EMMETT E. ERSKINE

Once again the Christian women of the world are called to observe March 8, 1935, as a day of prayer which will encircle the globe. The words of the Psalmist and the Prophets of old come to us with great force and meaning:—

"O come let us worship and bow down! let us kneel before the Lord our Maker".

"Many nations shall come, and say, Come and let us go to the mountain of the Lord, and he will teach us of his ways and we will walk in his paths".

"The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts".

How glorious it would be, if the Christian peoples of the twentieth century could pray in the spirit in this great prayer of the ages—"God be merciful unto us and bless us and cause his face to shine upon us; that thy way may be known upon the earth, thy salvation among all nations."

The members of the Women's General Missionary Society of the United Presbyterian Church at home and abroad, are especially called to prayer for the Annual Convention, which will meet in *Grove City, Pa., Butler Presbyterial, June* 21-25, 1935.

The greatest service we can render for our Annual Convention will be to be much in prayer for those who prepare the program and for those who have a part of it, that His name be glorified there, that His kingdom be advanced throughout the Church, in the Home and Foreign fields and in the hearts of all who attend this Convention. As members of the Women's General Missionary Society we believe in Christ as the Savior of the world, with power to forgive sin and bring world peace. We believe in the church, its Divine origin, its present benefits and its unfailing future. We also believe in our own personal obligations to Christ and His church and want to pledge anew our allegiance to His cause, that we may fully perform our part.

Andrew Murray has said, "So wonderful is the surrender of Christ's work into the hands of His Church, so dependent has the Lord made himself on the Church as His body, through whom alone, His work can be done, so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of the laborers, the means to carry on, and the measure of the harvest, do actually depend on their *Work* and *Prayer*.

Paul's advice to the early Christians and to us came from a life and heart full of rich experience in these words— "Through Him we have access by one Spirit unto the Father." ". . . . Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." "Continue in prayer, and watch in the same with thanksgiving."

WORLD DAY OF PRAYER—MARCH 8, 1935

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

ANNUAL REPORT (Continued)

Presbyterial	Secretary	Date Received
20. Kiskiminetas	Miss Ethel Ashbaugh	January 8, 1935
21. Muskingum	Mrs. J. Charles Rankin	January 8, 1935
22. Arkansas Valley	Mrs. Anna Lambert	January 10, 1935
23. Monongahela	Mrs. B. M. McCartney	January 10, 1935
24. Rock Island	Mrs. J. C. Downing	January 10, 1935
25. Tennessee	Miss Corinne Kirkpatrick	January 11, 1935
26. Indiana	Mrs. W. W. Wooburn	January 11, 1935
27. New York	Mrs. S. Miller	January 11, 1935
28. Kansas City	Mrs. E. A. Elliott	January 12, 1935
29. Chartiers	Mrs. H. L. Fee	January 12, 1935
30. Caledonia	Mrs. Niel Cameron	January 12, 1935
31. Monmouth	Mrs. J. A. McKnight	January 14, 1935
32. Colorado	Mrs. Burt Blair	January 14, 1935
33. Steubenville	Mrs. Albert Shaw	January 14, 1935
34. Westmoreland	Mrs. John L. Young	January 14, 1935
35. Butler	Mrs. J. N. Riddle	January 14, 1935
36. Cleveland	Mrs. J. A. MacDonald	January 14, 1935
37. First Ohio	Mrs. Roy Henninger	January 14, 1935
38. Wheeling	Mrs. J. B. Patton	January 14, 1935
39. Hudson	Mrs. R. E. Walker	January 15, 1935
40. Delaware	Mrs. G. A. Forbes	January 15, 1935
41. Detroit	Mrs. Sarah F. Garrett	January 15, 1935
42. San Francisco	Mrs. C. D. Scott	January 15, 1935
43. Conemaugh	Mrs. L. H. Miller	January 15, 1935
44. Argyle	Mrs. Nelson S. Pratt	January 15, 1935
45. Big Spring	Miss Mary M. Beattie	January 15, 1935
46. Ohio Northwestern	Mrs. E. O. Ralston	January 15, 1935
47. Southern Illinois	Mrs. J. A. Harper	January 15, 1935
48. Boston	Miss Laura M. Stewart	January 17, 1935
49. Uncompahgre	Mrs. T. M. Reynolds	January 17, 1935
50. Mercer	Mrs. J. W. Tait	January 17. 1935
51. Allegheny	Mrs. John A. Crawford	January 17, 1935
52. College Springs	Mrs. I. C. Edwards	January 18, 1935
53. Los Angeles	Mrs. Helen R. Hope	January 18, 1935
54. Beaver Valley	Mrs. T. S. McAnlis	January 24, 1935
55. Keokuk	Mrs. S. Fred Sharpe	January 25, 1935

THE NINETEEN HUNDRED THIRTY-FIVE THANK OFFERING

How rapidly the days of the new year pass. Two months of the Thank Offering year have gone and we now enter the third.

Have you planned for the Ingathering next fall? Does you Thank Offering box jingle with the coins placed in it since the year began?

From many letters received we find that many women are using the boxes this year for the first time.

The reduced income of a large number of the members of our missionary societies has made it impossible to give a large amount at the Ingathering. This has led many to try the boxes this year. Day by day or week by week the offerings are placed in the boxes to accumulate until the time of the annual Thank Offering service when the contents will be presented as the love offering.

Thank Offering supplies have been prepared for the use of our societies in program building.

We are suggesting a few this month from the long list that will be helpful.

To inform the new members of your society you could use: *The Thank Offering — What it is and What it does, History of the Thank Offering, 27 Questions and Answers on the Thank Offering, Life Directorship, Life Membership Fund, Duties of a Thank Offering Secretary.*

In the monthly meeting use—*Thank Offering Questions* (ten in set) and for roll call *"Gleanings on Giving."*

There are several leaflets written by our missionaries telling of the thank offerings in their location—*Why Barkiti was Thankful, The Evolution of The Jug Habit, A Thank Offering Service in Assuit, Egyptian Givers, Thank Offering Season in Egypt.*

Ezel's First Thank Offering will encourage societies newly organized. If you desire a poem for a meeting you will enjoy—*Where Do You Live? An Appeal from a Thank Offering Box, The Little Blue Box, Give Christ the Best.*

Read again the 1935 List of Supplies and note the interesting topics of articles written by women of experience as workers in the Master's Kingdom. You will see there something for all ages—Women, Young Women and Juniors. If you wish to present a Thank Offering Pageant or use a Responsive Service you have a long list from which to make a choice. To have an abundant harvest the ground must be carefully prepared for the sowing. The seed must be the best. The faithful work of the farmer with God's blessing of sunshine and showers will be rewarded by the large yield of splendid grain.

Just as faithful work is necessary for a rich blessing in an abundant Thank Offering next fall when our societies through the entire church present their love offerings.

In all your planning be much in prayer. Without His blessings all our plans will be in vain.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

276. Mrs. L. R. Smith. Miller's Ferry, Ala.
277. Mrs. S. C. Huntington ..... West Allis, Wis.
278. Mrs. L. P. C. Smith. West Allis, Wis.
279. Mrs. Horace Schloss... Walton, N. Y. By Friends
280. Mrs. John Wilharm... Pittsburgh, Pa. By a friend
1. Elisabeth Maxwell..... Troy N. Y. In memory of their mother, Mrs. Barbara A. Maxwell, by her daughters.

Forgive us our defective vision, Lord!
Quicken in us the sacramental fire
Of love to Thee and to our brother-men
The world around .... Now help us see
Beyond our programs, and our maps, and books
And budget-problems, the simplicity
Of Christ's direct commission: "Go tell!"

And last of all, our Father, we do pray
That Thou wilt help us search our hearts to see
If we are keeping fit to have a share
In world-wide Kingdom tasks, by walking close
To Him, who said, *"Leave all, and follow Me."*

—Catherine Culnan in Women and Missions.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

Have You Organized a New Society? If so, please send in the facts.

Cleveland Presbyterial — Cuyhoga Falls "The Ruth Nichol" Society, Pres. Ethel McKenzie.

Cleveland Presbyterial — Second Youngstown "The Maude Slemmons" Circle (Teen Age), 13 members, Pres. Louise Zisler.

Cleveland Presbyterial—First Akron Girls' Circle, Pres. Mildred Amspoker.

Mercer Presbyterial — East Brook "Mary Jane McKnight" Y.W.M.S.—16 members, Pres. Alice Bowden.

Mercer and Cleveland Presbyterials have already reported three new societies this year. Allegheny has two to its credit. How about your presbyterial? Thus far but eleven presbyterials have reported new organizations. We must take care of the vacancies on our roll made by societies merging or transferring to another department; also, for those that fall by the way in the course of the year. Every one desires to see the number of societies grow. Then, the young women are looked to as the ones who shall make an increase in total membership possible. This department did so last year. May it stand true this year, also.

HOW ARE THE FUNDS COMING IN?

You are turning in your missionary money to the work of the W.G.M.S. of course. You so promised when the constitution was adopted by you. Occasionally some one writes in about supporting some cause good in itself but not your responsibility as a part of the W.G.M.S. Will you not this coming year, beginning with April 1, see to it that all funds are consistently handled? Secure a copy of the leaflet, Departments of Work, and familiarize yourself with the annual report which will be published in July. Know for yourself just how much outlay there is in a year in the support of women's share in mission lines—this is the sustaining of the W.G.M.S. particularly. Much of a lack of interest can be explained by the fact that there is no real knowledge of the case in hand.

THE REASON

A complaint heard in almost every church community is that of the missionary society member in regard to the many women and girls who will not ally themselves with any organization dealing in missions. What reason or reasons are given?

This is the day of alibis. Most of the so-called reasons given are little more than sham alibis, just surface reasons. That one cannot *attend* a meeting is not sufficient as a reason.

She may at least lend her moral support by permitting her name to be affixed to the roll and by making a financial contribution by becoming an informed member. Not only this, but she may be a real support by the throne.

No one need be deprived of the privilege of being an active force in the spreading of the Good News. Illness, family cares, business, advancing years may raise a barrier, but they need not deprive one of doing her duty as a Christian woman.

Nor is the fact that *money* is *scarce* a satisfactory reason for remaining outside the ranks of the missionary society. One may attend and be enriched herself and help spread enthusiasm among her friends. The missionary society is in need of boosters.

That one should give as a reason that she is *not interested* is most ungrateful. To enjoy all the privileges of a Christian community, and yet do nothing to help pass along to others who have been deprived of these blessings something worthwhile, is being an ingrate. No thinking person will give such a reason.

Members of missionary societies may be a *little thoughtless* in mingling with newcomers. The strangers may be all but disregarded by established members, those who are acquainted cliquing together. Even so, a follower of Christ should not be daunted in performing her known duty and should not permit this thoughtlessness to sway her from the right path.

Even the matter of a *lack of proper clothing* may keep some timid soul from joining a missionary society. Due to conditions these recent years, some worthy women have been sorely handicapped financially. It is true that not every one possesses tact at all times. Some people are inclined to speak their thoughts whether what they are saying is commendatory or not. They may think that a certain garb is not so becoming as it might be or not so elegant as they would choose. One has a right to think her own thoughts but no right to express herself to the hurt of another.

We read of a girl, a possible candidate for a certain club, who was looked over by some of the members and judged not eligible because her clothes were not good enough! She was mentally and morally "fit" but her clothes kept her out! The writer asked who was being judged, the girl or her critics? It was suggested that *in judging others one reflects on her own weakness or prejudice in weighing values!*

As a final thought, may we remember that as Christians, we are *daughters of the King* and should certainly be loyal princesses. The missionary society is a place where we may do honor to that King in helping to bring in His Kingdom. *No reason is worthy the name of reason that is selfish in intent or content.* There is no reason why we should not be linked up with this evangelizing agency in some type of work. May we be fair daughters of the King!

METHODS

Not many societies are ready to present their new programs for the new year. One came in recently, this from the "97" year old society in the First Church, N. S., Pittsburgh. It is purely a foreign society, probably the only one in the denomination. Although so aged, "its natural forces" seem "not abated." It is a constant reminder that a missionary society may continue long years if the membership continues to function. It evidently has expressed its purpose for remaining faithful in the lines from a poem by J. G. Whittier:

"Ours is the seed time, God alone
beholds the end of what is sown:
Beyond our vision, weak and dim,
the harvest-time is hid with
Him."

Mrs. J. Alvin Orr, 2 Watsonia Blvd., N. S., Pittsburgh, is chairman of the program committee.

The Missionary Review of the World for November gives methods for increasing membership:--1. Have the missionary committee write to the fields, the answers to be read to the members. 2. Conduct imaginary trips to the field, pictures or objects from the fields being exhibited to make the trip more real. 3. Have suitable mottoes or quotations to be prepared by individuals to exhibit before the missionary meeting. 4. For the teen age group, assign missionary experiences to be rehearsed and then related to the society. 5. Have a "missionary album" to help members acquaint themselves with the missionaries and fields.

THREE-PLUS-ONE LUNCHEON

(From *The Missionary Review of World*)

Divide society into groups of three, one in each group to be chairman. Each group is to arrange its table and determine who shall occupy the fourth place. If no new person can be persuaded to come, the place is to remain empty. Each of the three has a particular duty. One assumes charge of the plates, another sees that the meal progresses properly and the third removes the plates and serves the dessert. The monthly dues are to be collected, a plate holding envelope and pencil. Each one is to contribute as much of her pledge as possible.

At the close of the program, the treasurer with lighted candle and accompanied by the secretary, will pass along to collect the money, lighting the table candle wherever dues have been paid. Opportunity is given for tables to introduce new members.

THE MISSIONARY SCRAP BOOK

Calls for literature patent to the year's study come in—descriptive leaflets, biography, stories, etc. The thought comes, why not prepare your own supply to help out? Establish your own "storehouse."

Let every member join in gathering material. Keep your eyes open for information on the home and foreign fields, the missionaries, etc.

Have large envelope or box containers or scrapbooks in which to paste clippings. If you do not wish to mutilate your magazines, keep your typewriter ribbon fresh. Keep each country or field in its own container and classifying even these items.

The Womens Missionary Magazine, pages in *The United Presbyterian* and *Christian Union Herald* are valuable sources of information. At times, items may be procured from the daily press and some secular magazines.

If each member does her share, the information thus collected will prove an asset in helping members to prepare interesting talks and papers. Every member should have access to the scrap book or treasure chest.

The information thus collected through the year should be in charge of a definite person, say the chairman of the program committee or at a more central point under a special custodian.

YOUNG WOMEN'S SPECIAL COLUMN

My dear Y. W. friends:

It is far past the proper time for a New Year's greeting, still I want to wish you each one the most blessed year you have had all the way t h r o u g h — individually and in groups. I want to thank you, too, for material support throughout the old year and, much more for the holding up of my hands in the work here.

You will be glad to know that one more society has been added to the ranks of the Young Women, to work and to pray and give that the world may know that Jesus is "the Christ the Son of the Living God." Some of our interested women and a few men talked things over and decided to organize a mis-

(Continued on page 369)

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

MY CHURCH ADVENTURES WITH CHRIST

GENERAL INSTRUCTIONS — Build a wooden framework 6' x 2', of a church window, as illustrated. Cut white wrapping paper to fit the opening for the panes. The design on each pane is symbolical of the country or peoples—the date palm for Egypt, woman with water-jar for the Sudan, a temple for India, a rainbow for Ethiopia, a log-cabin for the mountaineer, the American Flag for the Alien, a Negro carrying cotton for the Freedmen, and a tepee for the Indians. Paint the designs with show-card paint, then rub the paper pieces with lard in order to make them translucent and paste each piece in its place. Use plenty of color in the pictures to make a more beautiful window. Cut pieces of black cloth or paper the size of each opening. Cover each painting except the painted one at the top with the cross, fastening with thumbtacks, if necessary. Fasten strings of Christmas-tree lights to the back of the frame work. Each section is "unveiled" at the indicated place in the program. Other designs for the panes may be substituted. The lights at the back are turned on at the beginning of the devotional service, illuminating the cross at the top.

The article from the magazine should *not* be read. Give the main points in your own words. Make the report short, not more than five minutes each.

INVITATION — You are invited to attend the unveiling of our "Window of Adenture" at ....., time ....., Hostesses..... Girls' Circle.

Why not invite your mothers, or your pastor and session, or the Women's Missionary Society to the "Unveiling"?

DEVOTIONAL PROGRAM

Prelude—"The Lord Is My Shepherd"

Leader—My church began her adventure in the world at Pentecost, being baptized with the Holy Spirit Acts 2:1-4.

Christ, the Son of God, is the head, the leader of my church—Col. 1:18.

His last words to us were a command and a promise of his eternal presence—Matt. 28:19.

Has He kept the promise?

How else can we account for the martyrs, the lightning spread of the Reformation, the courage of Knox, Calvin, Luther, and others.

Did *He* lead the Pilgrims to come to America? Is He with our missionaries who go to foreign lands today?

Grenfell, the great missionary doctor to Labrador, says, "the real adventure of life is to follow Jesus Christ."

Prayer—Of Thanksgiving for the Early Church and its adventurers with Christ.

For our own missionaries adventuring with Christ today.

Song—"O God, Our Help in Ages Past."

Leader—Our own United Presbyterian Church was bought with the blood of martyrs in Scotland—strong adventures for Jesus. (Unveil "LOVE" at the base of the window.)

Because of the love of her children for Him and their obedience to His great command, we have broadened our world by taking up work in other lands.

(Unveiling Egypt)—We began our work in Egypt in 1859. (A Circle Girl then tells of the "Church in Egypt." See article on pg. 282, Feb. number of *The Womens Missionary Magazine.*)

(Unveiling India) — "We are God's building" may be said of our church in India.

(Another or the same girl may tell of "Building the Church in India." See pg. 285, Feb. number of W.M.M.

(Unveiling Sudan) — A Christian Church as early as 540 was established in the Sudan. (Tell why it failed. See following article).

(Circle Girl tells of our church in the Sudan. See pg. 287 in Feb. number of W.M.M. beginning with "Not until the end of the nineteenth century, etc.").

(Unveiling Ethiopia)—Our newest church abroad is in the Rainbow Empire, Ethiopia.

(Circle Girl tells of "Building the Church in Ethiopia. See pg. 289 in Feb. number of W.M.M.).

Likewise have we enlarged our field of service in the homeland.

(Unveiling Mountaineer)—Our work among the mountain people consists of eight stations—three in Kentucky, and five in Tennessee, the largest of these being at Frenchburg, Ky.

(Unveiling Indian) — We have just three stations among these very poor people—Warm Springs and Simnasho, Ore., and Tama, Iowa, with some work at Seekseequa and Celilo Falls. No missionaries have done more faithful work than our missionaries to the Indians.

(Unveiling Home) — This work includes City Missionaries, Presbyterial Missionaries, and Sabbath School Missionaries scattered from New York to California. (See 13th Day in the Prayer Cycle).

(Unveiling Negro) — Our most outstanding work among the colored people is at Knoxville, Tennesee where we have a church, and a college. We have work also at Athens, Tennessee, six stations in Alabama, two in Virginia, and two in North Carolina. (See 8th Day in Prayer Cycle).

Devotional Leader—leads in directed prayer for the work in the home land using prayers at the *top* of the pages of the following designated Days in the Prayer Cycle.

Mountaineer	14th Day
Indian	16th Day
Home	13th Day
Negro	10 Day

THE WINDOW OF ADVENTURE

Having begun this great adventure with Christ, our Church needs our enthusiasm, our love, our gifts, our prayers, our service, our consecrated lives.

Kagawa, a true adventurer with Christ in Japan, suffering, toiling, and living in poverty for his people says, "Without taking an adventurous way, the way of Christ, there is no hope for the reconstruction of the present world. Some may consider that the way of love includes the most dangerous passage, the tasks of love include the most adventurous costs. *Love is adventure.* Patriots die for their country, mothers sacrifice their lives for the sake of new-born babes. Why not Christians, to save the world?"

Song—"Follow Me, the Master Said" No. 243 in Bible Songs Hymnal Stanzas 1,3,4

Poem—"The Church of My Dreams," pg. 281 in Feb. number of W.M.M.

Book of the Month—GOD LIGHTS A CANDLE — by Anne Shannon Monroe.

or TODAY'S YOUTH AND TOMORROW'S WORLD—by Stanley High.

PROGRAM FOR GIRLS' CIRCLES APRIL 1935—MARCH 1936

Following the general program for Young Women's Societies Mrs. Smith will present the Program for Girls' Circles under the following titles:

PATHWAYS

"Follow Me"—"I am the Way"
April—Paths to School.
May—The Path to the Healing Touch.
June—Paths of Prophecy.
July—Paths of Pity and Privilege.
August—Pathway Milestones.
September—Paths to Happy Homes
October—Paths of Privilege.
November—Paths of Purity.
December—Following Pioneer Pathways.
January—Paths of Service.
February—Pathways to Unknown Friends.
March—Pathways of Understanding.

YOUNG WOMEN'S DEPARTMENT

YOUNG WOMEN'S SPECIAL COLUMN

(Continued from page 366)

sionary society about the end of May 1934.

We gave our first Thank Offering as a society — nine of us—the first week of December last. It amounted to $22.50 and that of our Juniors—"Sallie's Missionary Girls"—$6.50. This society was organized late in September 1934. Considering everything, this was a wonderfully fine beginning for both societies in the matter of the Thank Offering.

Looking back it sometimes seems that little has been accomplished. However, with the past we have no more to do. It is gone and there is no road back to it but the future beckons us to be busy for there is much to do.

Please pray with us for two things —that each of us may become more Christlike and faithful in *His* work which is *our* work; that we soon may find a place *of our own* where we may worship and work and grow in grace and in the knowledge of Jesus Christ, our Saviour, and in strength.

Lovingly your friend,

—*Sallie E. Dickey.*

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

EZEL SCHOOL

By Ray M. Davis, Superintendent,
Ezel, Kentucky

The first semester is over and we are getting started well into the second semester. There is much for thankful consideration as we scan the records. Miss Conrad, the principal, has worked hard to get some facts before the school, a few of which I mention. In the two high schools, or the last six grades, there was but one failure. There were many who were on the ragged edge, but yet they are showing a new determination in the new semester, and we are hoping we can finish the year with no more failures. Yes, quite hard on the educational psychologists, who say that a certain number must fail, regardless. Well, we have not been trying to prove the psychologists findings untrue, but we do point with pride to this record, the best we have ever had. No, the work has not been easier, but rather the hardest we have ever had. The grades were not handed out for the sake of making a record. Earnest purposes and effort on the part of both teachers and pupils have been rewarded.

The dramatic club of the high school, under the direction of Miss Eastwood, gave a public performance during the past week, a fine and appreciative crowd was present, and the high class of performance, despite many difficulties of the past few weeks, was applauded time and again. We are glad it is possible for this club to have this opportunity, for it prepares them for the class plays that are given every year. Soon the Senior class will present their annual play, and with the talent in the class and their willingness to work we are assured of a good production.

Some old students were transferred to other schools at the close of the semester, but others have come in making our enrollment higher than ever. Still others will be coming in this week since the county schools are closed for the year. While we are glad to have them come, their presence does not relieve the congestion of some of the class rooms.

Practically every Mission School in the state is having to face the legal question of its plan of work. Ours is no exception. However, we are working with the county and state authorities to get the work planned for another year, subject to the approval of the Board, and we hope that a plan can be arranged whereby the whole work will be strengthened and the trouble and agitation forgotten. Will you pray with us to that end?

Our clothing room is practically empty. Only a few shipments have been received this month. The shipments have been so prompt this year that we felt there would not be so much call just at the present time. Yet the need for the same has diminished very little. So many are in need, even with all the federal aid granted them. The spring and summer months will be upon us soon, and we would be glad to receive help from you of lighter clothing. Yes, we can use anything that is sent us, light or heavy, so if you can arrange a shipment for us in the near future, we shall appreciate it very much.

CITY MISSIONS

Miss Josephine Jane Zucchi assisted by her sister Miss Mary Jane and her father Rev. T. C. Zucchi, were instrumental in giving the children and parents of the Italian Mission in Cranston, R. I. fine Christmas entertainments. The first was held in East Providence in connection with the Sabbath school of that church. This was a drama en-

titled "Old King Winter". Although the night was stormy, the attendance was fine. With many new faces present, the opportunity for evangelizing was grasped by Mr. Zucchi who spoke on "The Prince of Peace". Many were impressed by the message and went home with happier faces and lighter hearts.

Later a Christmas program was given in Cranston for the entire Sabbath School and also the parents of the children. The building was filled to capacity, not even standing room left. All children of the Sabbath School took part and the Christmas story was told by Rev. Mr. Zucchi. Providence and Chalkston Ave., churches both contributed gifts, and every child received candy and a gift. All these either in their homes or in the hospital were remembered during the holiday week and visited.

The work is growing both in interest and in attendance. One mother is so interested and enjoys the meetings so much that she cannot wait from week to week. Recently she came to Sabbath School with her five children and said "Miss Zucchi I could not wait until Wednesday so came along with the children." A little boy, pale and trembling, came to Sabbath School one cold morning wearing a very wet coat. Miss Zucchi asked him if he had fallen on the way. He replied "No, mother washed my coat and it didn't dry but I wanted to come anyway."

Mrs. Caliandro of West New York, N. J. writes they had a wonderful Christmas program with drills, a playet and a pantomime by the young people. The entire theme was "What Makes Christmas".

Several of the young men, who are fine artists, painted a beautiful mural of the Manger scene (life size) for the pantomime. It was used most effectively and is now the property of the church. These same young men gave some fine paintings and a fine piece of sculpture for a room upstairs in the church which has just been completed and furnished for use of the young people. This new room was left unfinished when the church was built. The dedication service was held in the room Sabbath, January sixth. The dedicatory prayer was offered by Rev. James Parker, D.D., of Jersey City, who is chairman of the missionary committee having this work in charge. He congratulated the young people and said that he was always happy to come to The Church of the Redeemer because of the happy and joyful spirit that prevailed there.

Rev. Samuel Barrackman of the First United Presbyterian church of West New York, N. J., and who has been especially interested in this church since its organization, spoke of the splendid progress the young people are making and of the work that is being done by pastor and people. Rev. Mr. Caliandro spoke of the work that has been done by the people of the church in making this room ready for use. Mrs. Caliandro added to the occasion with two fine violin selections and music by the girls choir, under her direction. There is a piano in the room and growing plants which give a "homey" touch.

Miss Sallie Dickey has returned to her work in Chicago, but is not back to normal yet. However she is keeping in touch with the different departments of the work, and the people are more than willing to do the calling and extras for her until she is fully recovered.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE CHRISTMAS SERVICE AT WARM SPRINGS

Friends of the Indians will be glad to know that at Warm Springs we had a good Christmas service. For days before the time we were busy getting ready the parcels made up from things sent to us from different sections of the country, mostly from the Northwest. We had over a hundred such parcels ready, and for each one who came Christmas Day we had a box of candy and nuts, made possible by money which is sent each year by our faithful friends of the First Church, N. S., Pittsburgh. Nearly 300 boxes were put up, and these were not enough to supply all who came. Some white people, who did not want to miss such a service, were present. Early in the afternoon the Indians began coming for the best seats.

We always have a definite Christmas service with appropriate hymns, Bible reading (the old and well-known story—Luke 2:8-20) and a short sermon. The attention was good. We had a choir of men from the C.C.C. Camps nearby, and the singing of the Christmas hymns was very good. The two Indian elders each spoke. Then the presents were distributed. This is always an interesting part of the service, and to see some of the presents the Indians give each other is amusing.

We tried to impress upon them that Christmas means two things: Glory to God, and good will to men.

Acknowledgment of appreciation is extended to all who gave gifts for this occasion, you helped to make Christmas a happy one for the Indians. For those packages marked "For the Petrie children" an emphatic THANK YOU!

—*Arthur Petrie, Missionary.*

"HE WHOM THOU LOVEST IS SICK"

The many friends of Rev. W. A. Matthews of Simnasho, Oregon, will be sorry to hear of his illness. While on a trip to Portland, Mr. Matthews became suddenly ill with a heart attack and was taken to the hospital. When he was able to be moved, he and Mrs. Matthews took a little apartment in Portland where he could be under the care of his physician, Dr. Booth. Portland friends have been most thoughtful of them, but they are anxious to get back among their Indian friends.

Christmas plans and program had necessarily to be omitted this year, but any donations or gifts for the Indians will be appreciated and distributed when the missionary is better and "back on the job", which time according to his letters cannot come too soon. His anxious friends join in wishing him a complete and speedy recovery.

TAMA BOYS AND GIRLS

The Tama Mission is very grateful to the Board of Publication and Bible School Work for a donation of 30 Bible Songs Hymnals for use at the Indian Sanitorium, Toledo, Iowa. At the Sabbath School service for the patients the children and young people like to suggest numbers to sing and had a happy time looking through the new books to find familiar songs. When the missionary reminded them of a favorite of the old books, "Children Come," (No. 79), a small boy spoke up promptly and said, "It is No. 42 in the new books." That he had found it for himself indicates something of his interest in the song service.

A new use for "Olive Plants" has

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FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

Miss Hazel Bennett	April	4
Miss Henrietta Moore	April	6
Miss Eva M. Hewitt	April	7
Miss Elizabeth White	April	8
Dr. Maria White	April	11
Miss Evelyn Cathcart	April	11
Miss Laura Reynolds	April	15
Miss Stella Robertson	April	17
Miss Helen R. Brownlee, R.N.	April	18
Miss Elizabeth Wilson	April	21
Miss Mary Logan	April	29
Miss Helen V. Weede	April	29

A MISSIONARY'S PRAYER

Though noble deeds that thrill the world
May ne'er be done by me,
My hand may hold love's lighted lamp
To point some soul to Thee,
Or haply help a burdened one
With loving sympathy.

O Saviour, aid with grace divine
The little I can do,
That when I stand with Thee in Light
There may be just a few
To say, "She spake to us of Christ,
And all she said was true."

Mary B. Barrow.

EGYPT

The Church and all its Missions have been much concerned about the condition of Dr. W. B. Anderson during the past months. He has been reported critically ill and then later somewhat improved. Much prayer has been offered that his life may be spared to continue the very important work in which he has been so faithful and efficient. He went to Egypt in December to confer with the Mission at its annual meeting on certain changes that seemed to be advisable in the conduct of the work there. He attended most of the sessions and took part in the discussions but at the close of the meeting was much exhausted and went to Assiut Hospital for care. He had some times of severe suffering and at all times was very weak. We are praying for his speedy recovery.

Since Miss Lillian McClelland returned to Egypt after six months in a sanitarium in Syria, she spent some time in Tanta Hospital and is now in Assiut as there are more warm, sunny days there at this time of the year than in the Delta. She will go back to Tanta as soon as the weather in Assiut becomes too warm for comfort.

Miss Mary F. Dawson was in Tanta Hospital for two weeks but has been able to return to her work in the Girls' College in Cairo. The reports of the work in all our stations are encouraging.

Estimates for the work of the coming year in Egypt have been received but these will not be taken up for some time until estimates from all the fields are in hand.

We have received notice of the death of Dr. Caroline C. Lawrence, who died after a short illness in Long Beach, California. She was one of two missionaries who opened up the medical work in Tanta, Egypt under the care of the Women's General Missionary Society. She with Dr. Anna B. Watson went to Egypt in 1896. They spent the first year in the study of the language and later opened up clinics in Tanta and Benha. They continued this work until 1904 when the new Martha McKeown Hospital opened up for the care of women and children. Dr. Lawrence and Dr. Watson had charge of this work until the hospital was made a general hospital. Miss Helen Sill was associated with these two doctors in the early days. She and Dr. Lawrence lived together in Long Beach, California.

INDIA

Sorrow has come to another of our misisonaries in India and our sympathies go out to Miss Lois Buchanan whose mother has been called from earth to her Heavenly Home. Mrs. Buchanan was the mother of many missionaries. Lois has served for many years in India. A son, Dr. Howard Buchanan, worked in Egypt for a time and later in the Sudan until he was compelled to return to America on account of infected eyes. Another son, Rev. Bruce B. Buchanan has been a missionary at Sayo, Ethiopia, for some years; he is now on his way to America for furlough. This will be a sad homecoming for him. A few years ago Mrs. Buchanan and her daughter, Mrs. John W. Meloy, had the great pleasure of visiting all the mission fields of our Church.

A number of our missionaries have been laid aside for a time on account of illness. Miss Kathryn Beattie has been in Sialkot Hospital for some weeks, and Miss Marian Peterson also had a short stay there. Word has come, too, that Miss Evelyn Cathcart has been ill in Taxila Hospital; she was also in a hospital at Tank on the frontier. She expected to return to her work in a short time as she was making a fairly good recovery. We are praying that all our sick ones may soon be restored to health and strength.

The missionaries who are expecting to come home on furlough in the Spring are planning their itineraries. Some are returning by way of the Pacific Ocean while others plan to reach New York by way of the Atlantic some time in May. It is rather a difficult time for the Mission to adjust the work with so many missionaries leaving for their time of rest and especially since even now there is a shortage of workers.

We are glad to know that Dr. and Mrs. H. L. Finley of Egypt have reached Taxila Hospital where the Doctor is to have charge of the work during the furlough of Dr. Gregory Martin. It will no doubt be a great joy to them to have the opportunity to visit with their son and daughter, Rev. and Mrs. Walker Gordon. Miss Elizabeth F. McConnell, R. N., has been transferred from Sialkot to Taxila Hospital and is enjoying the work there very much.

THE SUDAN

The printed minutes of the Thirtieth General Meeting of the Sudan Missionary Association have been received. There are not many changes in location or personnel of missionaries. Miss Verna Pillow who is home on furlough is on her return to the field to continue in Bible Women's work, taking charge of the Christian Workers' Training School during Miss Una Coie's furlough. The furlough of Miss Ray Huffman, R. N., is due during this coming year. Many interesting reports of the work are noted, from which we quote the following:

"The work among the women in the North continues to be most encouraging and is probably the most effective agency in the North Sudan at present. The Mission is very anxious to have the women of the Church impressed by the urgency of more liberal support of this branch of the work."

"A number of changes are being made in the program of the Girls' Boarding School to enable the giving of a more thorough training in homemaking. In addition to more time being provided in the regular schedule there will be new and added opportunities for training and practice in home-making, due to the completion of four cottages which will house the boarders. The girls in each cottage will do their own work and live as a family unit in their cottage. Training in the care of babies has been made possible by the adoption of two babies, the care of whom is being more and more assumed by the girls."

"This year all the girls enrolled

in the fifth to eighth years will be required to pay full fees. Sewing and other work is being provided to help some of the neediest cases in the payment of these fees."

The Sudan Association made a request of the Egyptian Mission for the services of Miss Ruth M. Williamson who has had charge of Kindergarten work in Tanta for a period of six months to conduct one term of Primary Training in the Girls' Boarding and Day School for the benefit of both our schools. This six months' period is to begin in August, 1936, if suitable to both Missions and to Miss Williamson.

"We praise God for the opportunity which our schools give for sowing the seed of truth in the hearts of boys and girls and we pray that these opportunities may more and more be used to His honor and glory."

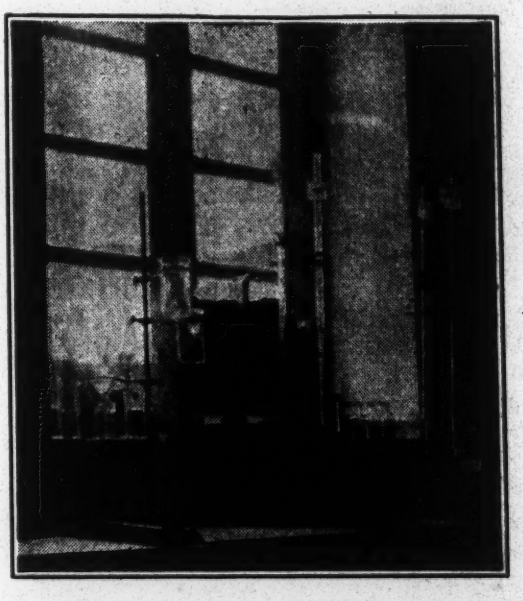
The evangelistic work was reported by Miss Huffman. "Regular church attendance has increased at Nasir as well as the Sabbath School attendance, more than 340 being present. Services have been held in the neighboring villages every Sabbath, three native evangelists having held daily meetings in villages both far and near. Morning prayers are held for those who are working; chapel services for pupils, and clinic services for patients. Mrs. Adair taught a Bible Class in English and also had a class for children who are not reached by the Mission in any other way. At this there was a daily attendance of from sixty to one hundred fifty. Mr. Adair made two itinerating trips in the launch."

We are sorry to state that word has been received from Khartum that it will be necessary for Miss Aulora R. McIntyre to return to America on account of illness. We hope and pray that she may not be in serious condition and that she may have a comfortable journey home.

ETHIOPIA

A letter from one of the new members of staff in the George Memorial Hospital, Addis Ababa, Ethiopia states: "The new Orr Memorial Laboratory is now finished and is a real asset to the institution. The Emperor of Ethiopia formally opened it by untying a knot in three ribbons of red, yellow and green—the Ethiopian colors.

We are indeed grateful to Rev. J. Alvin Orr, D.D. for his gift because a laboratory is a real necessity if the hospital is to be run on



A Glimpse of the New Laboratory, George Memorial Hospital, Addis Ababa, Ethiopia.

scientific lines . . . . During the past year the hospital has had several new features added. The old stove in the kitchen has been replaced by two new Swedish stoves placed end to end. An eye-examining room has been added where refractions are done as well as ordinary direct retinal examinations. The operating room has been remodeled and now looks very up-to-date. The light coming through the skylight is adequate for the ordinary work, thus eliminating the necessity for an expensive overhanging light . . . . There are some extra curricular activities being carried on, such as

the brass trumpet quartette which has been formed and is already functioning. These four boys are in turn teaching four others and within a month or so they hope to have an octette. The primary function of this quartette is to form an instrumental aid to evangelistic endeavor. The ultimate aim is to have the boys go out on a sort of gospel team tour on Sabbath and use their instruments as a means to that end. Their progress has been steady since their organization has taken definite form .... Mr. Fred L. Russell has been interested in a large group of ragamuffins down on the streets of the city. Week by week he has been holding evangelistic services for these youngsters. There are so many such boys out in the hospital community that it has been thought advisable to begin such work there. . . . The hospital and compound personnel as well as others who have been associated with the work have been blessed this past year by a wonderful spirit. On the whole they have been as one large family and the spirit of cooperation and mutual helpfulness has been paramount. For this we thank God."

The letter received also states that Dr. and Mrs. Pollock are planning to leave for America in a short time and that Dr. Pollock's place will be difficult, if not impossible, to fill. He will leave with an enviable record and a name respected by all who have had dealings with him.

When this letter was written the report was that everyone was well. Since that time a cable message has been received stating that Miss Ruth M. Nichol has been ill since January 21 of para typhoid. This is heavy tidings to her family and other friends but we all unite in prayer with them that the disease may soon be stayed and that Miss Nichol may be restored to her usual health and strength.

INDIAN DEPARTMENT

TAMA BOYS AND GIRLS

(Continued from page 372)

been discovered at the Indian Reservation, Tama, Iowa. The teachers of the Government school on the Reservation find in them reading lessons for the Indian children of the first three grades.

Ella Davenport, freshman in Tama High School, spent a day and night during Christmas holidays at the home of the missionaries, Tama, Iowa, taking a lesson in bread baking. Two days later the missionaries called at the Davenport home and Ella displayed her first loaf of bread. Ella would have kept it under cover but her mother insisted on its being shown. It passed inspection! Most of the Indians use a fried bread . . . unleavened dough being made into pancake-shaped cakes and cooked in boiling lard like doughnuts. But some have learned to make raised bread.

On a certain Sabbath afternoon, at the regular service at the Indian Sanitorium, Toledo, Iowa, the missionary took with him the picture roll from the Mission Chapel, Tama, but found he needed more *string* to hang it up. He looked around at the boys who had just marched in for Sabbath School and made his needs known. A twelve-year-old boy reached into his pocket and brought forth a handful of everything and *STRING*. A boy's a boy whether his skin is red, white or black.

—*F. C. Patterson.*

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

LADDIE*

The Story of the Mansura Girls' School as told by the Missionary Dog

I know you boys and girls have heard and know many missionary people. Do you know of a missionary dog? I am the son of a missionary dog. My mother's name was Pep. She came to the Mission school here in Mansura when she was a tiny little puppy. Her real home was with Jimmie, Jean, and John Pollock. Often she went downstairs to the kindergarten room to see the little children. She had her special friends among the girls, because many of them would give her pieces of bread and cheese from their lunch. I have heard my mother say, that the children in the school would say: "Pep belongs to us; she is the school dog."

My mother told me that many times during examination she was kept busy helping Miss Patton give examinations to the children. Miss Patton would say, "Ali, how many ears does Pep have?" Then Ali would come up and take hold of an ear and say, "one" and then the other one, and say "two." "Pep has two ears." Once in a while some of the children would pull my ears and try to put their fingers into my eyes when they would count. I was always patient with the children for I knew I was helping Miss Patton in the examination as my mother had done. She told me to always be patient with the little folks and try to teach them to be kind to dogs.

About the first I remember was when Miss Patton took me with my two brothers and sister downstairs in a little basket to the kindergarten room. My mother was so proud of us that she went along and followed Miss Patton as she carried the basket around the circle for all the children to see us. Then she told them that next week, the children might come upstairs, if they were clean and tidy all week. The next week about thirty of the children came to see us.

You know some of our children come to school without combing their hair in the morning. Their mothers do it the night before, so it will not take so long to get ready for school in the morning. Miss Helana is a lady here (the headmistress) who often sends children home who come without combing their hair.

I am so glad that my mother was educated in the Mission school. She told me many things about keeping myself clean and that I must not run out and eat from the garbage cans. This way many dogs in this country become sick and die. And then here, there are many people who do not like dogs and will let them starve or else beat and kick them around.

The children who come to our school are always taught that dogs are among the best friends people can have. Then there is another advantage in coming to a Mission school, and that is—dogs learn two languages. Arabic and English. I have often thought how nice it would be to go to America and visit Jimmie, Jean, and John Pollock for I have heard my mother speak about them a great deal.

GAMES

Our children here have a lot of fun playing with a volley ball. Sometimes I get out with them and when they throw the ball, I run and pick it up by the string and run off

*Jimmie, Jean and John Pollock, Juniors of the 11th Church, N. S., Pittsburgh, Pa., are sharing with us this month the story of "Laddie" that was written for them by Miss Frances Patton, Superintendent of the Mission School for Girls, in Mansura. The mother of "Laddie" was a much loved pet of the Pollock children when they lived with their parents, Rev. and Mrs. J. A. Pollock, at Mansura, Egypt.

to the other side of the garden. Some of the children strike at me. They do not know that I am playing with them. I have had to bark rather sharply at them and several times my temper has gotten away with me and I am ashamed to say, I have snapped at them. But Miss Patton always brings me up to the children and makes me rub my nose over their hand. I hear her say to them that he was just playing and they must never strike at me. Then she talks to me and several times has punished me with her paddle.

In the mornings the little tots have exercises in the garden before school. I used to think it great fun to pick up some of their books and run off with them. I did not do it to be bad but I wanted to play. I am older now and I just stand by Miss Helana or Miss Patton and watch the girls as they go through their exercises.

When they play—"Here We Go Round the Mulberry Bush"—inside the school, I have often slipped in and run around the circle with those who were skipping. Several times when they were playing with the ball in the circle, I thought it fun to run after the ball with the one who is "IT." I have learned now to leave it alone for Miss Patton has used her paddle.

In our kindergarten this year we have sixty little boys and girls. Twenty of these are Mohammedan children. Here in our school the children are all treated alike, no matter what their religion is. One of the songs the children have learned to sing in Arabic is—"Allah Mehabba"—(God is Love.) Then they have another one in English—"Praise Him." I like to be in the room when they sing it for then they clap their hands and it makes me feel good and often I bark, for I have no hands to clap.

You should see the big girls in chapel. They always gather together at ten o'clock. I have learned now if I want to attend I must sit under Miss Patton's chair at the piano. Several times she has had to take me out because I did not like the tune of the song they sang and I just howled right out there in chapel. Each teacher takes her turn at leading the chapel and they always tell the girls such good things. I know that from the way the girls look and then at the last they all bow their heads and the teacher says something. For a long time I did not understand this but I know now that they are praying.

We have more girls in school this year than at any time. I heard Miss Patton and Miss Helana talking about reports the other day. They said there were 230 with seventy-five of them being Mohammedans and the rest Christians. Just at present they are getting ready for a Temperance play in the school. We have many men in this country who drink as well as smoke. I cannot understand why human beings will take poison into their bodies. I know dogs hate it as well as birds.

The box that was sent out by the Juniors this year is very interesting and I know there will be some happy children who get some of these things as prizes. I am very happy in my home but there is one thing more — I wish I could be changed into a little boy and be allowed to go to school here and learn to sing and say the Bible verses and to help other people. But the best I can do is be a friend to all our boys and girls and so try to make them happy. Do you think a dog could do more?

(To be continued)

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

"SOWING THE WIND, TO REAP THE WHIRLWIND"

During the first eleven months of 1934 there was an increase of approximately 34 per cent in the number of patients admitted for the treatment of alcoholism in 27 typical hospitals throughout the country as compared with the number admitted during the corresponding eleven months of 1933. These hospitals are located in the north, east, south and west, and in Hawaii.

In 1920, with the coming of national prohibition, the Keeley Institute, famous for its treatment of alcoholics, sold its fine medical plant and hotel at Dwight, Illinois, to the United States Government for a veterans' hospital and moved into its present location. The Institute admitted 516 patients during 1933 and 723 during 1934, an increase of 40 per cent. There are ten branches operating in other places which report an increase of admissions.

The National Municipal League's Committee on Liquor Control Legislation estimates that while the Federal Government received a revenue of $395,000,000 in 1934 from taxes on alcoholic beverages, it lost $90,000,000 through bootleg liquor, since indications are the 45,000,000 gallons of bootleg liquor, smuggled and domestic, reached the consumer during the year, an amount nearly as large as the consumption of the tax-paid product. Over a million dollars a day from drinkers! One thinks of what God's Word says, "It is not lawful to put into the treasury for it is the price of blood," and again, "Better is a little with righteousness than great revenues without right."

It is amazing and appalling to read of the recent decision of the Supreme Court to the effect that in war time the Federal Government is absolutely supreme over the religious scruples of its citizens and that no matter what their religious convictions are they can be compelled, by force, if necessary, to bear arms!

The National Association for the Advancement of Colored People reports 16 lynchings last year, all of the victims being Negroes. Nine were taken from peace officers, four were accused of criminal assault and two of rape, four of murder and one each of the following: stealing, associating with a white women, knocking down a white man, writing a note to a white girl, talking disrespectfully to a white man and "mistaken identity." What is Congress going to do with the Costigan-Wagner anti-lynching bill, holding counties financially liable for mob violence in their borders? The publicity given this measure last year when it was before Congress had a material effect and is probably responsible for the drop of lynchings from 28 in 1933 to 16 last year. This is a piece of legislation we must have for the protection of those who need it, the procuring of justice for the innocent and guilty, and the upholding of the fair name of our land. Organizations with a membership of 42 million are calling for the passage of this bill. We hope and pray that before this item appears in our Magazine, this may be an accomplished fact.

The United Press in a news item of November 13 says, "The present strength of the alcohol tax unit is 4,051, of which 1,409 men are investigators or agents. This is approximately the same number as at prohibition's peak. One-third of these men, 500, are new recruits who have passed civil service examinations and who are replacing a

(Continued on page 381)

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

The Literature Department will handle both Home and Foreign text books suggested in our program for Women's and Young Women's Missionary Societies for the year 1935-1936. Titles and prices will be announced next month.

WORLD DAY OF PRAYER, MARCH 8, 1935

A good leaflet for World Day of Prayer programs: *"Born in the Cotton; Reared in the Fruit,"* 3c.

Programs, 2c each; *Posters,* 5c.

Prayer Cycles for 1935, 10c each, $1.00 per doz., $7.50 per 100.

By permission of *The Womens Missionary Magazine* we have had a reprint of a short play or dialogue on giving entitled *"The Responsible Missionary Society"*. This first appeared in the March issue of 1896, and was presented by a group of women dressed in the costume of that day at the 1933 Anniversary Convention in Pittsburgh. Price, 3c.

LEAFLETS FOR APRIL PROGRAMS

Higher Education for Girls in Egypt, 3c.

Mission Miss Sahiba in School, 2c.

Training Home Makers, 3c.

Gutema, 3c.

Lamu, 3c.

Balihu and Gobuze, 2c.

These last three are stories of Sudanese school boys and are new from the pen of Mrs. D. C. Henry.

TRIBUTES

MRS. JULIA PATTON BARTON

The Women's Missionary Society of Glen Echo Church, Columbus wishes to pay tribute to the memory of one of its faithful members, Mrs. Julia Patton Barton, who was called to her heavenly home on December 30. Mrs. Barton was a devoted worker in our society and a counselor greatly loved and often consulted by our younger members. Her interests found their center in her church and its work. She could say with David "I have loved the habitation of Thy house." To her husband and to her children we extend our sympathy. We miss her presence but as our friend and sister in Christ she is not lost to us:

"For friendships rooted deep in God
Are friendships that abide.
Our friends passed on are still the friends
They were when at our side.
Such friends are friends eternally;
They change not in their love
Since they have crossed the Jordan o'er
And made their home above."

Mrs. I. R. Howarth
Mrs. W. E. Ashbrook

MRS. MABEL RICH BROWN

The Women's Missionary Society of the United Presbyterian Church of Elyria, O., desires to pay a loving tribute to the memory of Mrs. George A. Brown, wife of our pastor, who was called to her heavenly home on Tuesday, December 18, 1934.

Her passing away leaves a vacancy in our midst, yet we would humbly bow to the will of God who doeth all things well and say with the Psalmist of old, "Be still and know that I am God." Her life on earth is finished but her influence lives on.

"When all is done, say not my day is o'er,
And that this night I seek a dimmer share,
Say rather that my morn has just begun;
I greet the dawn and not a setting sun.
When all is done."

In her death the Missionary Society has lost one who was always a source of strength and help, a wise and faithful counselor, a kind and loving friend, one whose life was an inspiration and guide on the journey that ends at the foot of the cross.

We extend our heartfelt sympathy to our pastor, Rev. Brown, and his family and to her sisters and brothers in this, their hour of deep bereavement.

Committee:
Mrs. Herman F. Paeth
Mrs. John K. Neal
Mrs. Chester L. Bristol.

MISCELLANEOUS GIFTS

From October 1, 1934 to January 31, 1935

Anna R. Tedford	$ 8.00
Jennie Doig	10.00
First Denver Sabbath School	88.71
Mary E. Hull	1.00
Mrs. J. R. Nash	10.00
Slippery Rock Women's Bible Class	47.00
Lucia Dwight	40.00
Christine M. Hutton Miss. Society	10.00
Dorcas Class, Rochester, N. Y.	10.00
Connellsville Sabbath School	15.00
Putman Sabbath School	6.00
J. M. Hoffman	15.00
Camden Mission	50.00
Mrs. Martha Crabbe	5.00
Young Ladies Faith and Prayer Group	3.00
Mrs. C. D. Liggett	10.00
Primary Department, Canonsburg Sabbath School	25.00
Marion A. Paden	60.00
Ida Woods	130.00
Phidelta Class, Valencia Sabbath School	14.00
Total	$557.71

PARSONAGE COLLECTIONS

October 2, to December 31, 1934

Kenmore, N. Y.	$ 25.00
Green Lake, Seattle, Wash.	36.25
Beverly Heights, Pittsburgh, Pa.	309.34
Sayo, Ethiopia	388.50
Boliver, Pa.	96.28
Russellton, Pa.	130.00
Beaumont, Calif.	98.88
Tulsa, Okla.	30.00
Meridian, Pa.	31.91
Harmarville, Pa.	125.00
West 44th St., New York, Interest	60.00
Olympia, Wash.	50.00
Morgan Hill, Calif.	49.95
S. Omaha, Nebr.	83.26
Assuit, Egypt	1,082.91
Reed Memorial, Lyndhurst, N. J.	96.67
Reedurban, Ohio	45.00
2nd San Francisco, Calif.	116.01
Morning Sun, Ohio	53.00
Wilmington, Del.	149.52
Indiana Harbor, Ind.	121.38
Muscle Shoals, Ala.	117.71
Olathe, Colorado	25.63
Ontario, Ore.	57.00
North Hill, Akron, Ohio	10.00
York, Pa.	68.90
Beverly Hills, Calif.	100.00
1st Crafton, Pa.	154.67
Girls' College, Cairo, Egypt	666.00
Boyden, Iowa	58.86
Woodville, Pa.	50.00
Warren, Ohio	116.00
Benkelman, Nebr.	17.34
	$4,620.97

TEMPERANCE AND REFORM

"SOWING THE WIND, TO REAP THE WHIRLWIND"

(Continued from page 379)

similar number of men from the former force under the Department of Justice."

The return of beer was to put so many, many thousands to work! Statistics in Washington give the figures as only 19,912 persons put to work in American breweries. And these are engaged in destructive work!

At a meeting of "the Big Ten" in football in Chicago in December, the athletic coaches and directors unanimously agreed that there was an increase in drinking at football games the past season and decided to adopt positive measures toward reducing it to a minimum. The directors also made a plea to friends of football to help curb the activities of those who make college football the occasion for drinking. The coaches decided to start a campaign of their own against gambling. One Big Ten mentor said, "Each coach is going to try to get every player on the team to discourage gambling on games by students, fraternity brothers and friends."

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA — OCTOBER 1, 1934 TO JANUARY 31, 1935

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Woman's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
Albany	25.00	25.00																	50.00
Allegheny	891.00	2265.00	456.00	186.00	288.00	105.00	17.00	121.00	82.00					12.00	48.00				4471.00
Argyle		378.00	219.00																597.00
Arkansas Valley		541.00	1.00		1.00		4.00												547.00
Beaver Valley	140.00	471.00	95.00	25.00	40.00	19.00	3.00	96.00	19.00	23.00				29.00	24.00				984.00
Big Spring	24.00	78.00	32.00	7.00	7.00	2.00	1.00		4.00	2.00	2.00	2.00	1.00	3.00	5.00				170.00
Boston	51.00	400.00																	451.00
Butler	174.00	319.00	115.00	29.00	92.00	15.00			2.00		4.00	1.00	2.00	3.00	6.00				762.00
Caledonia	164.00	328.00	157.00	13.00	38.00	2.00		27.00	5.00					1.00	2.00				737.00
Cedar Rapids	7.00	301.00	8.00	16.00	7.00	1.00	3.00		1.00				1.00	1.00	1.00				347.00
Chartiers		834.00	381.00	24.00	47.00	9.00	6.00	68.00	12.00	14.90	1.00	1.00	1.00	11.75	15.00				1425.65
Chicago	38.00	289.45	19.00	33.00	22.00	4.00	16.00	26.00	26.00		10.00	4.00	13.00	2.00	4.00				506.45
Cleveland	158.00	360.00	119.00	50.00	48.00	35.00		47.00	38.00					2.00	25.00				882.00
College Springs	54.00	660.00	3.00	3.00	9.00	2.00	13.00	19.00	2.00	7.35	4.00	3.00	3.00	2.00	3.00				787.35
Colorado	74.00	238.00	51.00	17.00	17.00	12.00			6.00	2.00				8.00	8.00				433.00
Concordia	10.00		7.00	4.00	4.00	1.00		4.00	3.00	1.00				1.00	2.00				37.00
Conemaugh	2.00	270.00	3.00	7.00	2.00	2.00	2.00	5.00	2.00	2.95			1.00	1.00	4.00				303.95
Delaware		331.00																	331.00
Des Moines		208.00																	206.00
Detroit	60.00	65.00	36.00	18.00	24.00	9.00	2.00		4.00	.50				1.00	4.00				223.50
Hudson	230.00	598.00	25.00	12.00	13.00	3.00	5.00			2.00				5.00	5.00				896.00
Idaho	15.00	11.00	16.00	4.00	5.00	1.00			5.00	1.00				3.95	3.00				64.95
Illinois Southern	39.00	249.00	35.00	29.00	25.00	14.00	9.00	19.00	18.60		5.00	4.00	4.00		13.00				463.00
Indiana	25.00		12.00	1.50	8.00	2.00			4.00	1.25				.75	1.50				56.00
Indiana Northern	2.00				2.00														4.00
Kansas City	42.72	285.00	15.00	12.00	16.00			10.00	1.00					2.00	2.00				385.72
Keokuk	8.00	284.00	57.00	8.00	8.00	2.00	4.00		2.00	4.00				4.00	2.00				383.00
Kiskiminetas	158.00	88.00	93.00	43.00	30.00	15.00	22.00		23.00	9.20	25.55	7.00	1.00	15.00	11.00				540.75
Lake													39.00						39.00
Los Angeles	81.00	400.00	70.00	55.00	59.00	22.00	10.00		23.00					4.00	5.00				729.00
Mansfield	42.00	91.00	53.00	27.00	33.00	11.00	13.00	5.00	11.00	2.90	2.00	1.00	2.00	2.00	10.00				305.90
Mercer	2.00	304.10	1.00	1.00	1.00	1.00	4.00			1.00	1.00			1.00	1.00				318.10
Monmouth	2.00	250.00	15.00	10.00	9.00	1.00			4.00					1.00	3.00				295.00
Monongahela	321.00	3538.00	687.90	106.00	459.00	49.00		115.00	51.00	25.00				135.00	35.00				5523.00
Muskingum	22.00	572.00	43.00	31.00	27.00	12.00	4.00	13.00	18.00	18.68				5.00	13.00				778.68
Nebraska	29.45	308.00	25.00	15.00	23.00	3.00	1.00		2.00						3.00				409.45
Ohio First	24.00	480.00	50.00	10.00	26.00	5.00	5.00	10.00	5.00										615.00
Ohio Northwestern	15.00	75.00	23.00	16.00	11.00	6.00		7.00	6.00						6.00				165.00
Oklahoma	75.00	45.00	15.00				6.00	20.00											161.00
Oregon	14.00	320.00	3.00	1.00	3.00	2.00			2.00	4.60				1.00	4.00				354.60
Philadelphia	205.00	425.00	570.00	69.00	85.00	23.00	11.00	63.00	50.00	23.00				21.00	14.00				1559.00
Puget Sound	91.00	165.00	49.00																305.00
Rock Island	23.00	72.00	46.00	5.00	6.00	4.00	1.00	1.00	4.00	.75				1.00	4.00				167.75

San Francisco	35.00	421.00	34.00	18.00	17.00	6.00	1.00	10.00	6.00					3.00	5.00				556.00
Spokane	18.00	13.00	14.00	3.00	10.00	2.00	1.00							1.00					62.00
Steubenville	129.00	180.00	44.00	9.00	22.00	3.00	2.73	50.00	28.00	7.90	2.00	2.00	2.00	4.00	5.00				490.63
Tennessee																			
Texas		4.00	2.00	2.00	1.00	2.00			2.00		2.00		1.00	1.00					17.00
Uncompahgre	10.00	25.00																	35.00
Vermont																			
Westmoreland	143.00	1317.00	172.00	60.00	49.00	25.00	10.00	54.00	45.00	25.90				14.00	20.00				1934.90
Wheeling	79.00	130.00	17.00	1.00	27.00		5.00			3.00	5.00			1.00					268.00
Wisconsin		200.00																	200.00
Xenia	112.00	393.00	62.00	24.00	44.00	16.00	3.00	59.00	20.00	6.00	8.00	1.00	1.00	7.00	15.00				771.00
Warm Springs Cong.	3.00		6.00	9.11	3.00														21.11
A Friend		240.00																	240.00
Avalon Congregation		200.00																	200.00
Boulevard S. S.		176.12																	176.12
Coraopolis Congregation		266.68																	266.68
New Wilmington Miss. So.		300.00																	300.00
Marissa Congregation		230.00																	239.00
Norris Square S. S.		360.00																	360.00
Rochester, N. Y., Cong. & S. S.		266.67																	266.67
Sparta Congregation		360.00																	360.00
Estate of W. L. Taylor		225.00																	225.00
First Los Angeles		264.00																	264.00
First Toledo Congregation		100.00																	100.00
Walton, N. Y., S. S.		200.00																	200.00
Ida Woods		30.00																	30.00
Morgan Cong. B'd of Education			722.00																722.00
Frenchburg Graded School Dist			1630.80																1630.80
Frenchburg Congregation			150.00																150.00
Friends	75.00		50.00		25.00														150.00
W. H. Ocheltree			500.00																500.00
Parsonage Repayments						4620.97													4620.97
Annuities																	2100.00		2100.00
Returned on Loan Invest.			500.00		3550.00												345.00		4395.00
Mary Smith, dec'd																	125.35		125.35
Jennie E. White, dec'd																	60.00		60.00
Emma Brown, dec'd																	2000.00		2000.00
Refunds	242.88	120.00			9.22					150.00							58.50		580.60
Investment Income																	18793.94		18793.94
India Permanent Equip.																	57.34		57.34
Interest	69.60									929.85									999.45
McAuley Payments																	60.00		60.00
Martha Lockhart Mason Fund																193.53			193.53
Individuals, Classes, etc.	302.00		99.00		50.00		88.71	10.00	8.00										557.71
	4555.65	22943 02	7607.80	1015.61	5302.22	5068.97	273.44	859 00	544.00	1269.73	71.55	26.00	72.00	310.45	331.50	193.53		23600.13	74045.60

MRS. J. B. HILL, Treas., Denniston Ave., Pittsburgh, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

*Miss Emma Dean Anderson, 1881 ..... Chakwal, North India
‡Mrs. W. T. Anderson ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathryn Beattie, 1920 ..... Martinpur
Miss Roma B. Beatty, 1909 ..... Badomali
Miss Minnie E. Beatty, 1912 ..... Abbottabad
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss Lois Boyd, 1918 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Lyallpur
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Betsy Fleming, 1913 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Eva H. Hewitt, 1930 ..... Sargodha
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... S. Sargodha
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Glendine Lundquist, R.N., 1932 ..... Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 ..... Taxila
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Maude M. Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Sara A. Moore, 1917 ..... Pathankot
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Helen C. Sharp, M.D., 1932 ..... Sialkot City
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Dora B. Whitely, 1911 ..... Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, 211 Mamillah Rd. ..... Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Frances E. Brown, 1928, 101 W. Tioga St. ..... Philadelphia, Pa.
Miss Marie E. Cash, R.N., 1926 ..... R. D. 6, Lebanon, Indiana
Miss Vida J. Graham, 1922 ..... 1133 N. New St., Bethlehem, Pa.
Miss Sara Jane Lamont, 1928, 440 Cayuga St. ..... Philadelphia, Pa.
*Miss Mary A. Lawrence, 1893, % Rev. R. E. Ayers ..... Harmarville, Pa.
*Miss Mary E. Logan, 1891 ..... R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, % Mrs. R. W. Thompson ..... 1502 S. 77th St., West Allis, Wis.
*Miss Elizabeth McCahon, 1875, Thoburn Terrace ..... Almansor, Alhambra, Calif.
Miss Louise Scott, 1916 ..... 1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928 ..... Solon Springs, Wis.
Miss Georgia Wengert, 1920 ..... Blue Mound, Kansas
*Dr. Maria White, 1886 ..... Memorial Home, Penney Farms, Fla.

(*) Retired.
(‡) Volunteer Worker

EGYPT

Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, R.N., 1934 ..... Assiut
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Leota Cabeen, 1909 ..... Alexandria
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Mansura
Miss Alta G. French, 1925 ..... Assiut
Miss Elsie French, 1909 ..... Ezbekiya School, Cairo
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena L. Hogg, 1899 ..... Assiut
Miss May Holland, R.N., 1918 ..... Benha
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice Knowles, 1932 ..... Assiut
Miss Lucy Lightowler, 1921 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Tanta
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1928 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Alexandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Zagazig
Miss Ruth A. Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 ..... 926 E. 1st Ave., Monmouth, Ill.
Miss Anna B. Criswell, 1906 ..... Clarinda, Iowa
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919 ..... R. D., New Wilmington, Pa.
Miss Marion Paden, 1902 ..... 904 Publication Bldg., Pittsburgh, Pa.
Miss Edna B. Sherriff, 1920 ..... R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911, 227 N. Center St., ... Grove City, Pa.

SUDAN

Miss Una Cole, 1918 ..... Khartum North
Miss Mary E. Cole, 1919 ..... Khartum North
Miss Elsie E. Grove, 1912 ..... Doleib Hill
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Aulora R. McIntyre, 1911 ..... 904 Publication Bldg., Pittsburgh, Pa.
Miss E. Verna Pillow, 1930, Box 475 ..... Morgan Hill, Calif.

ETHIOPIA

Miss Dora B. Arveson, R.N., 1930 ..... Addis Ababa
Miss Viola M. Bayne, R.N., 1924 ..... Gore
Miss Ruth C. Beatty, 1920 ..... Addis Ababa
Miss Isabel Blair, 1922 ..... Saye
Miss Marjorie Faught, R.N., 1933 ..... Addis Ababa
Miss Ruth M. Nichol, 1933 ..... Addis Ababa

NOW IN THIS COUNTRY

Miss Edith C. Anderson, R.N., 1929 ..... 2900 W. Grand Ave., Des Moines, Iowa
Miss Elizabeth McKibben, R.N., 1924, Lowry Hall ..... 834 Ridge Ave., N. S., Pittsburgh, Pa.
Mrs. Ruth L. Walker, 1923 ..... 904 Publication Bldg., Pittsburgh, Pa.
Miss Florence D. White, 1928 ..... Cortland, Indiana

A LITTLE TIME APART

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NO NEED OF SPICES

And at the break of dawn
Came Jewish women.
Their Sabbath
Was just passed;
But crowding cares
Of the week that lay ahead
Were brushed aside—
For they sought
To serve their Friend,
To do the last they could
For That One
Whom they had loved
And lost—
Or so they thought.
And they came
Bearing spices in their hands,
Thinking them needful:
But from the message
That the angel spoke,
They opined
There was no need
Of spices.
And when they met their Risen Lord,
He said,
"Go tell."

* * * * * * *

And sometimes
When we come to Him
Bearing what we deem
Precious, needful things,
We look into His face
And learn
That what He craves
Of us
Is not the worldly gift
That we would offer Him,
But that inner, heart-response
That answers swift
To Him
When He speaks our name
And says,
"Go tell."

—Mrs. Charles Wright Fulton.
Prayer Group Secretary.

Easter Prayer

ALMIGHTY and most gracious God, we humbly pray that the holy memories of this season may awake our hearts to gratitude and praise. Save us from living in the mere outsides of the festival, celebrating our Easter without communion with the risen Lord. May the Saviour not be crowded out by the power of worldly distractions. May we not be in bondage to any worldly custom and fail to find the glorious liberty of the children of God. May this Easter Day be radiant with the light of life. May we know the power of the resurrection. Lift us up from the death of sin and from the slavery of selfishness into the joyful life of communion with Christ. May we find that the Saviour, who broke the bonds of death, can break the bonds of our servitude and set us free. We pray that the glory of the risen Lord may shine into all hearts that are held in the darkness of bereavement. May the Lord come to a sorrowing people like the sweet morning after a night of storm. Grant that all who are trembling in their faith may have their trust confirmed. Guide us so that we may feel our feet upon the Rock. Lead us from mere opinions into strong convictions, and from fleeting emotions into ceaseless praise. Put a new song into our mouths, and may we witness to the power of thy grace by the strength of our peace. May we rise with Christ Jesus into heavenly places, and even now sit with him on his throne. Amen.—Rev. John Henry Jowett, D.D.